John Bellers Esq.

with Mr. Wilson's

best regards.

A SECOND EXPOSURE OF THE HINDU RELIGION;

IN REPLY TO

NARA'YANA RA'O of SATA'RA'S

INCLUDING STRICTURES ON THE VEDANTA.

BY THE

REV. JOHN WILSON,

OF THE SCOTTISH MISSION, BOMBAY.

"Oh! bid the patient Hindu rise and live.
His erring mind that wizard lore beguiles,
Clouded by priestly wiles,
To senseless nature bows, for nature's God."
Sir W. Jones.

BOMBAY:

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TO

JAMES FARISH Esq.

OF THE BOMBAY CIVIL SERVICE,

THE FOLLOWING SMALL WORK

IS AFFECTIONATELY AND RESPECTFULLY

INSCRIBED

BY THE AUTHOR.

PREFACE.

The work to which the following pages are a rejoinder, was lately published in Bombay. It bears the English title of "A Reply to the Rev. Mr. Wilson's Exposure of Hindúism;" and the Maráthí signature of *Svadeshadharmábhimàni*, or An Espouser of his Country's Religion. A copy of it was brought to me some months ago by my old antagonist Mora Bhatta Dándekara; and he declared to me that he approved of it, and had acted as its editor. On perusing it, I perceived that it corresponded with a manuscript tract which had been sent to my friend R. C. Money, Esq. by Naráyana Rào, the English teacher in the Seminary established by His Highness the Rájá of Satárá; and, on inquiry, I found that this individual was its author. Though, as I have learnt, it is not satisfactory to the more intelligent natives, I have thought it right to reply to it. This, I have been the more induced to do, because it has afforded me an opportunity of considering several topics, especially connected with the Vedánta, or *esoteric* system of the Hindús, to which the pamphlet of Mora

Bhatta did not particularly direct my attention, and of thus enabling me to animadvert, to a greater or less extent, on all the most important subjects which are the grounds of discussion between the Hindùs and Christians. In the course of the argument which I have pursued, I have been led to make some strictures on the writings of Ráma Mohana Roy. The sentiments of this remarkable character, have been much misunderstood. No person, however, who possesses the slightest acquaintance with the Vedànta, will fail to perceive in his pamphlets the advocacy of its grossest pantheism. The Reform which he desiderated, if obtained even in its highest degree, would deprive the more intelligent Hindùs of their idols; but leave them in a state little superior to that of Atheism. Gymnosophy, even in its most refined forms, can contribute nothing to the effectual amelioration of man in this life; and it affords nothing but the prospect of dreary absorption after death.

Though it is my persuasion, that Hindùism

> "——— as dark as witch'ries of the night,
> Was formed to harden hearts and shock the sight,"

I have endeavoured, when exposing it, to write of it with feelings of Christian kindness to its unhappy votaries. Nothing but a regard to their welfare in time and eternity, has induced me to take up my pen; and I beg of them to continue to extend credit to me, and my fel-

low-labourers, for the benevolence of our intentions, and to believe that any thing which is inconsistent with the deepest charity, is not what we would for one moment seek to defend. While I have attempted to turn the Hindús from their idols, I have also endeavoured to lead them to the service of the living God, and the embracement of the salvation of his Son from heaven. The contrast which I have pursued between Hindúism and Christianity, will not, I trust, be without its use to candid inquirers, and even to those Christians, who may have been accustomed to survey their own inheritance without casting their eye over the dark places of the earth, where Satan's right to empire has scarcely yet been disputed. It may lead them, with an intensity of gratitude, which they may never hitherto have experienced, to adopt the language of the Psalmist, "Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips. The Lord is the portion of my inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea I have a goodly heritage."

For my former little work, there was a much greater demand among the natives, than even my experience of their readiness to engage in religious discussions, led me to expect. Many

copies were purchased by them; and, in some instances, perused with good effects. Several natives have assured me, and some of my correspondents, that it has proved the occasion of destroying their confidence in the religion of their fathers. To all the well-wishers of the natives who interested themselves in the circulation of both its Maráthì and English editions, and especially to the friends who have translated, or proposed to translate, parts of it into some of the dialects in use in places remote from this Presidency, I return my cordial thanks. Their unsolicited, but kind, exertions, have afforded me the greatest encouragement in the prosecution of my labours.

To several friends, I am indebted for the loan of several Sanskrita M. S.S., which were not in my possession, and which I have used for enabling me to judge of the fidelity of existing translations, and opinions, and correctly to make some original extracts. It was my intention, at one time, to have quoted more liberally from the *Upanishads* than I have done. The inspection of a great number of them, led me to perceive, that while they abound in metaphysical errors, there is a great accordancy in the few *principles* which they respectively unfold, and to which attention should be particularly directed.

J. W.

Bombay, Oct. 1834.

SECOND EXPOSURE OF HINDUISM.

When I published the Exposure of the Hindú Religion, in reply to Mora Bhatta Dándekara, I expressed the hope, that I should be ready, at any time, to answer what might be said in reply. I did this, because I was convinced, that, on all the essential points which had passed before my notice, I had declared nothing but the truth; and, because I was persuaded, that any attempts which might be made to defend Hindúism, would prove only the occasion of a fuller and more distinct exhibition of its errors, and might issue, through divine grace, in the embracement of Christianity by those who might make them, or by those who might witness them. Entertaining these sentiments, I was by no means sorry when I heard that a reply to my work was published. I considered, that whatever might be its nature, and whatever the ability with which it was written, it would indirectly

advance the cause which I have at heart; and that the discussion of its merits, would serve to destroy some of the refuges to which superstition betakes itself in the hour of its difficulties.

On perusing the tract of "The Espouser of his country's Faith," I found, that no direct attempt was made to remove any of the many, and serious objections, which I have urged against Hindúism. The fact proved interesting to my mind; and, considering the education which my opponent has received, and the spirit with which he writes, I could not avoid coming to the conclusion, that to the badness of the cause of Hindúism, and to no want of will to support it, the circumstance is to be attributed. My convictions took this turn, notwithstanding the apparent contempt for my opinions which is expressed, when it is declared, that "the Padre would have got his doubts (on the subject of Hindúism) solved by applying to any very learned individual." They were confirmed, by my observing, that my opponent is anxious to make his reader believe, that I am actuated by "no other motive than that of leading people to apostacy, by conquering them through much speaking, and inveigling them into a snare;" by my observing that impressions unfavourable to Hindúism are extensively spreading in consequence of the discussions which have

lately taken place; by my knowing that several attempts to write a reply to me had been in vain made; and by my perceiving that Naráyana Ráo would never have satisfied himself, when professing to reply to me, with indirect and obscure arguments, had he been able to use others of a different kind. Nothing is a greater proof of weakness, than boasting when action is required.

Naráyana Ráo, in the introduction to his tract, expresses his disapprobation of my remark:—"The generality of mankind, in this country in particular, make little or no inquiry on the observances of religion. They regulate their practice on the faith which they repose on the words of their parents, and the doctrines of their priests." He informs us that the observation has no particular application to the Hindús; and that it extends with all its force to Christians. I must be allowed to express a different opinion. While it is a fact that Christians do use, as is incumbent on them, their parents and their teachers, as helps in the acquisition of knowledge, they are far from resting their faith on these parents and teachers. Such of them as are worthy of the name which they bear, are able to give a reason of the hope which is in them. They are all commanded in the Bible to read and study it. They are encouraged to exam-

ine the evidences of Christianity, and to weigh them with the greatest attention. They point to works written by men of the greatest talent and learning, in which all the objections of infidels are removed, and which are entitled to command the assent of every candid mind. Very different indeed, is the state of matters among the Hindús. Ram Mohan Roy, one of the most ingenious defenders of Hindúism, makes the following remarks in reference to its votaries:—"The greater part of Brahmans, as well as of other sects of Hindús, are quite incapable of justifying the idolatry which they continue to practice. When questioned on the subject, in place of adducing reasonable arguments in support of their conduct, they conceive it fully sufficient to quote their ancestors as positive authorities!"* The common people every-where declare, that they know nothing of Hindúism independently of what is told them by their parents and their teachers. They are not permitted either to read or listen to the Vedas. They must view the Bráhmans as the mouth of God with regard to them on the most dreadful penalties. They must, if they happen to contradict them, fall

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* Are the Vedántist's to whom the Rájá prided himself on belonging a whit more able to give a reason of the hope, or rather of the doubt, which is in them? One of the most learned of their number lately declared to me, that it never was intended by God, that the religious profession of any one class should appear reasonable to another.

prostrate before them, and thus make an atonement for the expression of their own sentiments. They must, if they imagine ought against a Bráhman have "hot lead" according to Manu, "poured down their throats." They are thus in a great degree prevented from thinking for themselves. The "Gods upon earth" are now-a-days scarcely in a better situation. Though they are permitted to read, they are scarcely permitted to reason. One of their most approved maxims is a passage of the Gítá:—

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्॥
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः॥

"One's own religion, though worthless, is better than the religion of another, however well instituted (or followed:) one's own religion is profitable at death, whilst that of another beareth fear."* The Hindú religion may be characterized as averse to investigation. The words of Christ, "Every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved," may be considered as an explanation of the attempt

* This verse is thus translated by the learned Sir Charles Wilkins:—"A man's own religion, *though contrary to*, is better than the faith of another, let it be ever so well followed, &c." *Viguna* cannot, however, bear the interpretation which is put upon it. In Professor H. H. Wilson's lexicon, it is thus rendered:—"Void of all qualities. Bad, worthless, having no merit."

which was made by its framers to preserve its books in darkness. I hope that the time is fast approaching, when men shall individually examine its claims, and appear resolved to yield their assent to nothing connected with religion which does not appear to them to be consistent with the dictates of eternal truth.

Naráyana Ráo represents me as coming to the conclusion, that the Hindú Religion is false, from the general truth stated by Mora Bhatta, that "all men are naturally stubborn, sinful and ignorant." The assertions which he makes on this subject are founded in error. I do not say, as he represents the matter, that "all men are naturally stubborn, sinful, and ignorant and *therefore* the Hindú religion is false;" but I say that "all men are naturally stubborn, sinful, and ignorant, and *hence*, it is not to be wondered at, that many persons should be found conducting themselves according to a false religion; that they should imagine that by that religion they should be saved; and that they should shew no disposition to enter into the true religion."* I would attribute the misquotation which has been made of my remark to inadvertence, and not to wilful perversion; but I would remark, that in all religious discussions, the effort should be made to avoid misrepresentation.

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* Exposure of Hindúism. p. 30.

Having made these observations on the introduction to Naráyana Ráo's tract, I now proceed to consider the arguments which he has adduced with the view of supporting the cause which he has espoused. They may be briefly stated as follows. The different Religions which are prevalent in the earth agree in all essential points. To all of them respectively seeming objections may be stated. The solution of the objections which may be urged against Christianity, involves the solution of the objections which have been urged against Hindúism. With respect to these arguments, I go to issue with him.

In order to prove that the essential and principal doctrines of the various religions agree with one another, Naráyana Ráo has constructed the following table of alleged agreements.

The one God is the Lord.	The one God is the Lord.
	Unchangeable.
	Eternal.
	All-extended.
	Imperceptible and indescribable in form.
He is to be known by	Omniscient.

his disposition and properties.	Omnipotent.
	Holy.
	Omniclement.
	Omnificent.
	Lord of the Universe
Modes of Worship.	Modes of Worship.
Ceremonies.	Merit, enjoyment, liberation.

"All people," he observes, "who reckon that their religion is ordained by God, observe these essential principles, and forsake them not."

It will be observed that Naráyana Ráo, in giving this illustration of his sentiments, does not attempt to prove their correctness. It was incumbent upon him, however, to have done this, because I had directly stated my opinion in opposition to his view in the following terms. "It is a fact that the different religions prevalent in the earth are, in general, directly opposed to one another in their essential principles. Some of them exalt God; others evidently and directly dishonour him. Some of them are Monotheistic; others are Polytheistic. They give opposite accounts of the character and attributes of God. Some

of them declare that he was at first destitute of qualities; others that he is unchangeable in his nature, and that from the beginning he possesses every excellence. Some of them teach that he never can sin; others that he has sinned, but cannot be charged with iniquity. Some of them declare that he is acceptably worshipped by images; others, that idolatry is the abominable thing which he hates. They give contradictory statements of the creation, and duration of the world, and the various changes which have taken place upon it. Their accounts of men are of a conflicting kind. Some of them declare that the soul of man is a part of God; others, that it is quite distinct from the divinity. Some of them teach that mankind are pure at birth; others that they are sinful from the commencement of their existence. Some of them recognize the system of caste; others ascribe the same origin to men, and declare that God requires all men to love one another as brethren. Some of them declare that men can work out a righteousness of their own; others, that they must be indebted for salvation entirely to divine grace. In some instances, they teach that the soul of man has its state unalterably fixed at death; in others, they inform us that it will pass through a multitude of births. Each of them individually declares that the others are false."*

* Exposure, p. 102, &c.

It certainly appears strange to me, that Naráyana Ráo, with these remarks before him, and with the statement respecting the reproach of the Divine Being by the accounts which are given in the Hindú religion of Brahmă, Vishnu, and Shiva, could have satisfied himself with a mere assertion. I cannot avoid the conclusion, that he clearly saw that any attempt to reason on the subject would be attended with a complete failure; and I cannot with-hold the conviction, that a further Exposure of the Hindú Religion, in connection with the subjects to which he only adverts, cannot but be profitable.

In entering on this subject, I make a general remark to which the Hindús may find it advantageous to attend. Men have received from God a religious constitution, and certain religious endowments, which are addressed by the works of God, and the providence of God; and they cannot altogether avoid forming some religious opinions, and cherishing some religious feelings. The light of Nature gives them valuable instruction respecting the existence, character, and providence of God, and the nature, duty, and destiny of man; and, connected with these subjects, they not unfrequently possess some traditionary information. The voice of conscience pleads within them for truth and righteousness. It is consequently to be ex-

pected, that among all the nations of the world there should be *some* accordance in certain religious principles. *This* accordance, however, can never reconcile the different and conflicting accounts of God and man which are contained in books respectively professing to be given by inspiration of God. The inference to be drawn from these differences, is, that some of the books have *not* come from God. He must ever declare the truth. His statements must ever be consistent with one another.

When we compare two objects together, with the view to form an estimate of their respective importance, we must dwell on the points in which they differ from one another, as well as on those in which they resemble one another. I shall illustrate this principle by putting a plain case. Suppose that any individual were to declare that a monkey is as important as Naráyana Ráo; and to construct a table of resemblances to prove his assertion, he would undoubtedly expose himself to universal derision. Were he to say, that Naráyana Ráo and the monkey had each one head, one mouth, one tongue, two eyes, a skin, the faculty of eating and walking, &c; and were he to maintain, in consequence of these resemblances, that in all essential points they were the same, he would, if the folly of his remark would permit an answer to be given at all, be immediately told, that he had overlooked the most impor-

tant points, and particularly the mental and moral constitution of Naráyana Ráo, which exalts him immensely above the object to which he was compared.

Naráyana Ráo has proceeded exactly on this principle in his comparison of Hindúism and Christianity. He has confined his attention to what appeared to be resemblances, and he has overlooked the striking differences which exist. I shall now shew, that, in every one of the points to which he adverts, Hindúism is not only opposed to Christianity, but even to reason.

I. I begin with what is said respecting the Character of God.

The Christian Scriptures, in the accounts which they give of the Character of God, and which are to be found in a great variety of places, and in a great variety of forms, exhibit it in a very peculiar, and strikingly glorious, manner. They inform us, in opposition to all the speculations of Polytheists, that "the Lord our God is one God," who is "from everlasting to everlasting," the "same yesterday, to-day and for ever," and "with whom there is no variableness, neither shadow of turning." They attribute to him, both by direct language and by the ascription of glorious works, every perfection which we can imagine. They speak of him as a "Spirit;" and, instead of confounding him, like other ancient books, with his works

around us, and representing them as part of his substance, and assigning to him a local habitation, they represent him as calling them into existence, by his powerful energy and word, to which nothing is impossible, and to which nothing is difficult, as filling heaven and earth, and as being every where present. They speak of him as omniscient, as knowing the thoughts and intents of man, as intimately acquainted with all his ways, and as inspecting, directing, and observing every object which exists. They speak of him as holy in his nature, his name, his word, and his works; as incapable of committing sin, or encouraging sin, or of allowing it to pass without the manifestation of its opposition to his pure nature. "He is the rock," say they, "his work is perfect; for all his ways are judgement: a God of truth and without iniquity, just and right is he." They speak of him as good, by declaring, that he "is good to all; and his tender mercies are over all his works," and by extolling him as "the Lord God merciful and gracious, long-suffering, and abundant in goodness and in truth, forgiving iniquity, transgression and sin." They speak of him as the Universal King and Governor, as saying "I, even I, am He, and there is no God with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand;" as doing according to his will in the armies of

heaven, and among the inhabitants of the earth; and as glorious in holiness, fearful in praises, doing wonders." They speak of him as the universal Judge, who is "just and true in all his ways," and "who will render unto every man according to his works" They give, in short, an account both of his moral and natural attributes which accords with reason, at the same time that it surpasses its discoveries; and, instead of degrading his perfections by the acts and providence which they attribute to him, as is the case in all other books which profess to be a divine revelation, they greatly exalt them. They are thus peculiar. It has been found difficult to describe a perfect character among men. How much more difficult must it be to describe without error, the perfect and infinitely glorious character of God himself, and to preserve consistency, with that character, in the accounts of the great and multifarious works ascribed to him! In the view of these circumstances, we are compelled to admit, that the writers of the Bible were divinely inspired, and that it is indeed the word of God.

Different, indeed, notwithstanding the assertion of Naráyana Ráo, is the case with regard to the Hindú Shástras. They blaspheme the divine Being in regard to every one of the particulars to which he adverts as proving their

agreement with the Bible. This proposition I shall illustrate under several heads.

1. In the *first* place, the Hindú Religion is decidedly *Pantheistic.*

The Hindú Shástras repeatedly say that there is only *one* God; but they represent every object which exists as that God. It is scarcely necessary for me to enter into any extended proof of this proposition. In my reply to Mora Bhatta, I made a reference to several passages which support it. The following quotations from the Upanishads directly illustrate it.

"Heaven is his (Brahma's) head, and the sun, and moon are his eyes: space is his ears, the celebrated Vedas are his speech; air is his breath, the world is his intellect, and the earth is his feet; for he is the soul of the whole universe." "The Supreme existence is himself all—rites as well as their rewards: He therefore is the Supreme and Immortal." "A wise man knowing God as perspicuously residing in all creatures, forsakes all idea of duality; *being convinced that there is only one real existence which is God.*"*

"That spiritual Being acts always and moves in heaven; preserves all material existence as depending upon him; moves in space; resides in fire; walks on the earth; enters like a guest

* Mundak Upanishad of the Atharvan-Veda

into sacrificial vessels; dwells in men, in gods, and in sacrifices; moves throughout the sky; seems to be born in water *as fishes*, &c; produced on earth as *vegetables*, on the tops of mountains, as *rivers*, and also members of sacrifices: yet he is truly pure and great."*

"He who perceives the whole universe in the Supreme Being; and who also perceives the Supreme Being in the whole universe, does not feel contempt."†

"The Véda says, 'All that exists is indeed God,' i. e. nothing bears true existence excepting God, 'and whatever we smell or taste is the Supreme Being.'"‡

"The omnipotent, omniscient, sentient cause of the universe is *(ánandamaya)* essentially happy. He is the brilliant, golden person seen within the solar orb and the human eye. He is the *etherial* element *(ákàsha)* from which all things proceed, and to which all things return. He is the breath *(prána)* in which all beings merge, into which they all rise. He is the *light (jyotish)* which shines in heaven, and in all places high and low, every where throughout the world, and within the human person. He is the *breath (prána)* and intelli-

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* Katha Upanishad of the Yajura Veda.

† Ishopanishad of the Yajura Veda.

‡ Ráma Mohana Roy's Abridgment of the Vedánta, p. 12. I have compared the preceding quotations with the original, which I have given in the Maráthí edition of this Exposure.

gent self, immortal, undecaying, and happy, with which Indra, in a dialogue with Pratardana identifies himself."*

With the doctrines of the Upanishads (the great supports of the Vedánta system) on this subject, agree the statements of the doctrinal parts of the Vedas, the books of Law, and the Purános.†

This system of Pantheism, to which I have now adverted, is alike impious and unphilosophical, alike opposed to facts and appearances which are presented to our notice, and calculated to obscure the divine character, and injure the best interests of mankind. Let us devote a little attention to the conclu-

* From several Upanishads quoted by Colebrooke on the Philosophy of the Hindús. *Transactions of the Royal Asiatic Society, Vol.* ii. p. 11.

† In support of the assertion which is here made, I have collected many passages from the works referred to; but, after, reflection, I have come to the conclusion that it is unnecessary to bring them forward. No Hindú will dispute the position which I have laid down. Pantheism, in fact, except in the case of the lowest orders, is at the bottom of all the polytheism which is practised.

It is even the *substratum* of the worship of Indra, and the elements, which is recommended and exhibited in the Vedas properly so called. I have been surprized that this fact should at any time have been overlooked. The Vedántists inform us that the four "great sentences" *mahá wákyáni*, on which they build their system, are actually to be found in the Vedas. These sentences are the following. From the Rig-Veda:—*Brahmheti*, [the object] is Brahma. From the Sám-Veda:—*Tattwam asi*, thou art it [the Supreme Soul]. From the Yajur-Veda, *Aham Brahmásmi*, I am Brahma. From the Atharvan-Veda, *Ayam átmà Brahmeti*, this soul is Brahma. Whether these sentences were originally to be found in the Veda remains to be determined. They are daily bandied about by the learned Bráhmans on this side of India. There are sentences in the Veda similar to them.

sions which we are led to form respecting it.

1. The doctrine of Pantheism either entirely destroys the doctrine of the spirituality of God, which may be established by the clearest arguments, or teaches that all visible objects are mere illusions.* Inasmuch as it represents every existing object as a part of the divine nature, it leads us to infer, from what is every moment presented to our view, that God is capable of being torn asunder, cut in pieces, bruised to ashes, scattered over the face of the world, mixed together, and modified, and changed, according to innumerable circumstances. When it is said that the phenomena now referred to are mere illusions, common sense, and true philosophy, are alike outraged. God, according to the Hindú doctrine, must be both the illuded and the illusor!†

2. Hindúism, as pantheistic, permits the name of God to be given to every object which exists, however insignificant it may be in its own nature, or in its relations and dependencies. It encourages men, contrary to their consciousness and moral suggestions, to speak and think of themselves as God, and to arro-

* I have put this into the hypothetical form, that the Hindú reader may have no evasion. I have no doubt, however, that the Pantheism of the Vedánta, and of Hindúism in general, is a spiritual Pantheism.

† I have found, as a Missionary, that nothing is more perplexing to the Vedántists and others, than this charge.

gate to themselves divine honours. One of its own propounders thus writes:—"Some celestial Gods have, in different instances, declared themselves to be independent deities, and also the object of worship; but these declarations were owing to their thoughts being abstracted from themselves, and their being entirely absorbed in divine reflection. The Vedánta declares: 'This exhortation of Indra (or the God of the atmosphere) respecting his divinity, to be indeed agreeable to the authority of the Veda;' that is every one, on having lost all self-consideration in consequence of being united with divine reflection, may speak as assuming to be the Supreme Being; like Wámadeva (a celebrated Bráhman) who in consequence of such self-forgetfulness, declared himself to have created the sun, and Manu the next person to Brahmà.' It is, therefore, optional with every one of the celestial gods, as well as with every individual, to consider himself as God, under this state of self-forgetfulness and unity with the divine reflection, as the Veda says, 'you are that true Being' (when you lose all self-consideration,) and 'O God I am nothing but you.' The sacred commentators have made the same observation, *viz.* 'I am nothing but true Being, and am pure understanding, full of eternal happiness, and am by nature free from worldly effects.'"*

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* Rám Mohana Roy. Translations of Vedánta Tracts. p. 14.

These conclusions, which are legitimately formed from, or directly stated in, the system under review, are alike unreasonable and impious. Certainly men's thoughts "are abstracted from themselves," and from common sense, when they can imagine themselves to be portions of the divinity, when they can attribute to themselves, either directly or remotely, the works of the most High; and when they can appropriate to themselves, in any degree, the praises of the Lord of all.

3. The degradation of the divine nature by Pantheism, corresponds, of course, with the undue exaltation of man. Man's ignorance becomes God's ignorance; man's weakness becomes God's weakness; man's folly becomes God's folly; man's passion becomes God's passion; man's sin becomes God's sin; and man's suffering becomes God's suffering. In the brute creatures, even, we see the actings of God. Moral dependence and moral responsibility are consequently at an end. Whatever is done, is, necessarily done by God the only entity.

In mitigation of the charge which is here exhibited, several metaphysical distinctions have been appealed to, by writers on the Vedánta. In regard to man, for example, it is maintained, that he is composed of *(jiva,)* vitality, and *(bud,dhi)* intellect, as well as of *(paramátma)* the divine spirit; and that to the

two former, and similar, parts of his constitution, ignorance, weakness, folly, passion, sin, and suffering, are to be attributed. The difficulty however, is not removed by this allegation. On the principles of Pantheism, vitality, and intellect, must still remain parts of God; and the divine nature must of course be affected according to all their modifications and vicissitudes. The attributing such a composition to the mind of man, moreover, does not accord with his sensation, consciousness, or reflection, the only sources of the knowledge of mind.

The Pantheistic degradation of God, to which I have now alluded, extends to his moral government, as well as to his nature. It is when considered in this view that its odiousness must be particularly apparent. According to it, man must not be considered as the servant of God, for, in the Brahma-Sútra, and other Vedánta works, it is said, "The soul is a portion of the Supreme Ruler; the relation is not that of master and servant ruler and ruled, but as that of whole and part;"* and the discipline which is pursued in reference to him must not be considered as God's testimony to his own holiness, and in opposition to sin, but as the exhibition of an unin-

* See Colebrooke's Essay on the Vedánta. Transactions of the Royal Asiatic Society. Vol. ii. p. 23.

telligible fatality. Every proper excercise of religion is consequently destroyed.*

2. In the *second* place, the Hindú Religion is exceedingly absurd in the accounts which it gives of the manner in which *Brahma,*† *or the universal Spirit, developes itself in the objects around us.*

According to the Hindú Religion, Brahma is essentially destitute of all qualities. Before the commencement of a *kalpa,* it is found contracted into space so small in dimensions, that it is "impenetrable to a needle's point," and has no volition, desire, or consciousness. According to a principle of unavoidable fatal-

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* Since I penned these observations, I have been kindly favoured by Colonel Kennedy with a perusal of his Remarks on the Vedánta, read before the Royal Asiatic Society. They contain a passage which is so confirmatory of them, that I take the liberty of here introducing it. After quoting a passage from Sir William Jones, on the resemblance between the doctrines and language of the Mystics and Sufis, and, according to Sir William's apprehension, the Vedántists, the Colonel thus proceeds:—"This exquisite description applies no doubt to the writings of the Sufis, and of all other mystics, but there is not a trace of mysticism in the sacred books of the Hindús, nor, as far as I am aware, in any Sanskrita work. *It is even singular that such expressions as the love and fear of God never occur in those sacred books, nor in any Vedánta treatise,* although the terms themselves are frequently used; but love is then referred to terrestrial objects, and fear denotes the apprehension of being exposed to future states of apparent individual existence, previous to obtaining identification with the Supreme Being." Colonel Kennedy and I formerly differed on the subject of Vedántism, (See Appendix, A); but it will now appear that we are agreed as to its most important moral feature.

† Brahma is neuter in Sanskrita.

ity, but by a process which cannot be understood, *Màya*, or delusion, which was reposing in it, begins to move. Brahma becomes possessed of *ahankàra*, or self-consciousness. The three qualities, *Satwa*, *Raja*, and *Tama*, truth, passion and darkness, which belong to *Màya*, are violently agitated. Brahma begins to swell. From the *Satwa Guna* are produced the waters and Brahma, or the spirit of God, as their first Ayana, or place of motion, becomes Naráyana. Brahma places in the waters a productive seed, which becomes an egg bright as gold. This egg is brooded on for a whole year of the Creator. Brahma is born from it in the form of Brahmá. When divided it forms the heaven above, and the earth beneath. How all this came about, or what next followed, no person can tell, on account of the conflicting statementsof the Shástras. All objects, however, are declared to have been spun out from God, as the web from the spider, or to be merely his expansion. They are notwithstanding all dilusory. They only exist while God is awake. The night of his repose must come on. He must forget himself, contract, and return to nothingness. All things are absorbed, and then he placidly slumbers, till such time as necessity obliges him to go through the same process as has now been briefly described.*

* The reader of Manu, and the Puránas, will see that their doctrines

An account of the Godhead such as that which is given in the Hindú Shástras, is painful in the extreme. That Being whom Naráyana Ráo describes as the Supreme Lord, is moved on by a blind and absurd fatality, which he has neither the will nor the power to controul. He who is declared to be "immutable" is the most changeable being, both in regard to his nature and operations, who can be imagined. He who is described as "eternal," may be said, in reference to every one of his attributes, to have beginning, middle, and end. He who is spoken of as "omnipresent," is limited in his bulk by existing objects. He who is characterized as "imperceptible and indescribable in his form," has every form. He who is extolled as "omniscient," frequently knows nothing, and understands nothing, and is not even conscious of his own being. He who is described as the "almighty," has no power but in delusion. He who is spoken of as "holy," is also passionate and foul. He who is praised as "omniclement," has no being but

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on this subject accord. The quotations given from the Upanishads, under the preceding head, will also shew that their doctrine is not different in its essential features. "As the spider puts forth and draws in his thread, as vegetables spring from the earth *and return to it*, as hair and down proceed from a man, so does the universe come of the unperishable." *Mundaka Upanishad near the beginning*. Ráma Mohana Roy, in rendering this verse, speaks of the universe as produced *by* the Supreme Being. The original will not bear this translation. The passage is rightly rendered by Mr. Colebrooke in the Transactions of the R. A. S. Vol ii. p. 13. Accounts of the developement of the god-head, as given in the Vedas, may be seen in the Asiatic Researches, Vol 8.

himself on which to exercise his mercy. He who is declared to be "omnificent," merely sleeps, awakes, expands, and contracts.—Who can contemplate this reproach of God without the utmost horror? Its sinfulness cannot be described.

3. In the *third* place, the Hindú Shástras are directly opposed to truth, in the accounts which they give of what have been called the *active energies of God.*

Brahmá, Vishnu, and Shiva, and the other Gods, are sometimes considered as Beings who derive their existence from Brahma, and who live in a state distinct from one another; and they are sometimes considered, as by the Vedántists, as merely personifications of the divine attributes, or of the divine Being, creating, preserving, and destroying. Viewing them with a reference to the former opinion, which is certainly consistent with numerous assertions in the Puránas, it has been shewn at length, in the reply to Mora Bhatta, that the accounts which are given of their origin, dignity, rank, service, and character, are unreasonable, shameful, contradictory, and disgraceful in the highest degree. Viewing them with regard to the latter opinion, I now declare, that the accounts which are given of them are calculated to produce the greatest injury to all those who, in any degree, repose any confidence in them. They are so incon-

sistent, that they must bewilder the understanding of every person who attends to them. Ráma Mohana Roy, the late leader of the modern Vedàntists, appears to have been involved in the greatest difficulty when considering this subject. In many passages of his controversial works, he speaks of the *gods* merely as personifications of the attributes; but he also adds, that "the Veda, having in the first instance personified all the attributes and powers of the deity, and also the celestial bodies and natural elements, does, in conformity to this idea of personification, treat of them in the subsequent passages as if they were real beings, ascribing to them birth, animation, senses, and accidents, as well as liability to annihilation."* He also makes the following quotations, which appear to me to teach the distinct, though not the separate existence of the gods. "The Vedànta (c. 1st, s. 3d. to 26th.) has the following passage: 'Vyàsa affirms that it is prescribed also to celestial gods and heavenly beings to attain a knowledge of the Supreme Being, because a desire of absorption is equally possible for them.' And the Veda, in the Mundaka Upanishad, thus declares; From him who knows all things generally and particularly, and who

* The Vedas certainly treat the gods as if they were real beings. So much do they do this, that some will not admit, that they are in any degree pantheistic. See Appendix, B.

only by his omniscience created the universe Brahmà, and whatever bears appellation and figure as well as food, all are produced.'"

The discoursing on personifications as if they were real Beings, cannot but be attended with the greatest mischief. Not to insist on this point, however, let me ask, What is the *moral* of the fables, or personifications, which are actually framed? If they have any meaning at all, they must be intended to exhibit, or illustrate the divine nature. And what exhibitions, and illustrations do they make or furnish? They pourtray all that is base, irrational, and impious. Ràma Mohana Roy, when descanting against the evils of the vulgar superstition, gives the following account of the guilt of the gods:—"As I have already noticed the debauchery of Krishna, and his gross sensuality, and that of his fellow-deities, such as Shiva and Brahmá, in the 147th, 148th, and 150th pages of my reply to the observations of Shankarashástrí, instead of repeating them here, I refer my readers to that reply, and also to the tenth division of the Bhágavata, to the Harivansha, or last division of the Mahábhárata, and to the Nigams, as well as to the several A'gams, which give a detailed account of their lewdness and debauchery. As to falsehood, their favourite deity Krishna is more conspicuous than the rest. Jara-Sandha, a powerful prince of Behar,

having heard of the melancholy murder of his son-in-law, perpetrated by Krishna, harassed, and at last drove him out of the place of his nativity, (Mathurá) by frequent military expeditions. Krishna, in revenge, resolved to deprive that prince of his life, by fraud and in a most unjustifiable manner. To accomplish his object, he and his two cousins, Bhíma and Arjuna, declared themselves to be Bráhmans, and in that disguise entered his palace; where finding him weakened by a religious fast, and surrounded only by his family and priests, they challenged him to fight a duel. He accordingly fought Bhíma, the strongest of the three; who conquered and put him to death.—*Vide Sabhà Parva, or second Book of the Mahá Bhárata.* Krishna again persuaded Yudhisthíra his cousin, to give false evidence, in order to accomplish the murder of Drona, their spiritual father.—*Vide Drona Parva, or seventh Book of the Mahàbhárata.* Vishnu, and others, combined in a conspiracy against Balí, a mighty emperor; but finding his power irresistible, that deity was determined to ruin him by stratagem, and for that purpose appeared to him in the shape of a dwarf, begging alms. Notwithstanding Balí was warned of the intention of Vishnu, yet, impressed with a high sense of generosity, he could not refuse a boon to a beggar; that grateful deity in return not only deprived him of his whole

empire, which he put himself in possession of by virtue of the boon of Balí, but also inflicted on him the disgrace of bondage and confinement in Pátála.—*Vide latter part of the Hari Vansha, or last book of the Mahàbhàrata.* When the battle of Kurukshetra was decided by the fatal destruction of Duryodhana, the remaining part of the army of his rival Yudhisthíra returned to the camp to rest during the night, under the personal care and protection of Mahàdeva. That deity having, however, been cajoled by the flattery offered him by Ashwathámá, one of the friends of the unfortunate Duryodhana, not only allowed him to destroy the whole army that was asleep under the confidence of his protection, but even assisted him with his sword to accomplish his bloody purpose.—*Vide Sauktika Parva, or eleventh book of Mahábhàrata.* When the Asuras, at the churning of the ocean, gave the pitcher of *the water of immortality* in charge to Vishnu, he betrayed his trust by delivering it to their step-brothers and enemies, the celestial gods.—*Vide first book, or àdí Parva of the Mahàbhárata.**"

The Ràjà revolts at these narratives, when he considers the vulgar interpretation of them, as ascribing sin to beings held to be Incarnations of God. Why does he not revolt from them, when he admits, his own theory, that

* Translations, p. 187—189.

the crimes are attributed merely to personifications of the divine attributes? The moral effect, according to his principles, is in my opinion *worse*, than that which is recognized, when the literal interpretation is made. Certain am I, that no such personification of his own attributes would have pleased Ràma Mohana Roy. His indignation would have been excited at the imagination of the possibility of it. He, and the other admirers of the Vedànta, may say, that no such personification is necessary for us. But, since the propagation of truth is the only way of defeating error, I ask why have the Shàstras exhibited the narratives for the vulgar; and since the Gítà is a part of the Mahàbhàrata, from which the worst of the narratives is derived, why do the Vedàntists cling so fondly to that work?* They consider themselves wise, but they are the abettors of a system which may be characterized as downright folly.

* Ráma Mohana Roy (Translations, p. 110.) has dignified the Hindú Puránas with the denomination of "didactic parables." Will some of the admirers of his theology favour us with an exposition of them? "The Purána and Tantra," says the Ràjá, in his preface to the translation of the Ishopanishad, "are of course to be considered as Shástra, for they repeatedly declare God to be one and above the apprehension of external and internal senses." Is this the language of a "divine" claimed by Dr. Lant Carpenter & Co? Let them by all means have him in a present. It is a curious fact, that for a reply to the question, What were the religious opinions of Ráma Mohana Roy, reference has seldom been made to his own writings. His opposition to some of the more horrid *practices* of the Hindús, has commonly been considered as indicative of a dissent on his part from all the religious *opinions* of the Hindús.

11. Narayàna Rào has spoken of MODES OF WORSHIP.

He discovers, he says, a great resemblance among those observed in different religions. In illustration of his view, he constructs the following table:—

HINDUISM.	MUHAMMADISM.	CHRISTIANITY.
Sanskára.	Circumcision, &c.	Baptism.
Instruction.	Recitation of the word.	Same.
Hearing, reading, reflection.	Same.	Same.
Abstract contemplation.	Same.	Same.
Sectaries.	Shia & Suni.	Roman Catholics, Presbyterians, Protestants, &c.
Abstinencies.	Fasts, *(Rozé)*	Lent, &c.
Offerings.	*Fatiha**	Offering to God at the beginning of a meal.
Music.	Same.	Same.
Praise.	Same.	Same.

* The Arabic word *fatiha* is here used in the vulgar sense of oblations made to saints.

Adoration.	Same.	Same.
Repentance.	Same.	Same.
Taking refuge and asking pardon.	Same.	Same.
Festivals, or days of Vows.	Jumaràt*	Sabbath, or Sunday.

"There are also other resemblances," he asserts; "with respect to these matters, the foreign Padres &c. are not able to give any thing new to the followers of the heavenly appointed religion [Hindúism]."

All this is very plausible; but it will not stand investigation. Before Modes of Worship can be declared to be proper and acceptable, they must have a proper object, be divinely appointed, and be rightly regulated. In none of these respects can those which are prevalent among the Hindús be approved.

In my reply to Mora Bhatta, I have proved at length that God is the only object of divine honours; and I have now to remark, that the Hindús, who do not worship the Supreme Spirit and Him alone, are guilty of the greatest sin. This charge comes home against the great body of the people of all castes and of all ranks, who follow what is called the *Karmamárga,* or way of works. On the authority

* Jumaràt means Thursday. Naràyana Ráo has used it for Friday.

of numerous passages of their sacred books, they have divested him of all attributes, robbed him of all service, and placed in his stead, Brahmá, Vishnu, and Shiva, and their various Incarnations, and numerous other objects, to whose adoration they most unreasonably and sinfully devote themselves. Whatever they do in regard to worship, then, is entirely misdirected. They read about, and listen to, and meditate on, and praise, and betake themselves to, and confess before, and entreat, and vow to, persons and objects who have either no existence, or are entirely unworthy of their regard. Their minds are polluted, and injured, by the services in which they engage, which are all founded on the greatest degradation of the only living and true God, which are associated with impure narratives, and which are connected with false promises. They can neither grow in religious knowledge, and in pious feeling, nor receive a single blessing, by their ceremonies however numerous, various, and long protracted they may be. They are, in fact, guilty of positive sin in all which they do connected with them.

The followers of the *Jnànmàrga,* or the way of wisdom, such as the Vedàntists, are not entitled to be considered as in more favourable circumstances. It is their doctrine, like that of their brethren, that the human soul is a dependant emanation of the divine nature.

"As from a blazing fire," it is said in the Mundaka Upanishad, one of their authorities, "thousands of sparks of the same nature proceed, so from the eternal Supreme Being (O beloved pupil) various souls come forth." "The soul is not liable to birth nor to death," says the Kathaka Upanishad, another of their authorities: "it is mere understanding: neither does it take its origin from any other or from itself: *hence* it is unborn, eternal without reduction, and unchangeable." Their very proposal, then, to engage in worship, must originate in their desire to adore the separated parts of their own nature, or the *part* of God which remains after they are detached from him. With equal propriety may they adore themselves, or any object around them, on account of the degree of the divinity which they respectively contain. The ultimate end which they have in view in their service of God, is absorption into the divine nature, which is tantamount to annihilation; which is opposed to the instinctive desires and feelings of men, according to which fruition is necessarily desired; which overcomes the most powerful motives to human action; and which destroys all idea of future responsibility, by which man is controuled in his actions in this world. The modes of worship which they observe, for the attainment of the object in view, are abstract meditation, self-forgetfulness, the renouncement of the desire

of the enjoyment of the fruit, and, according to some commentators, of the practice of rites, which lead only to what is called the inferior species of bliss, and which do not free from the reiteration of births after the period of carnal enjoyment is expired. The following passages illustrate their views on this subject.

"The Vedánta declares that 'Vyása is of opinion that the adoration of the Supreme Being is required of mankind as well of the celestial gods; because the possibility of self-resignation to God is equally observed in both mankind and the celestial deities.' The Veda also states, that 'Of the celestial gods, of the pious Bráhmans, and of men in general, that person who understands and believes the Almighty Being, will be absorbed in him.'"*

"Engaged in various manners of rites and sacrifices, the ignorant are sure of obtaining their objects: but as the observers of such rites, from their excessive desire of fruition, remain destitute of a knowledge of God, they, afflicted with sorrows, descend to this world after the time of their celestial gratification is expired. Those complete fools believe, that the rites prescribed by the Vedas in performing sacrifices, and those laid down by the Smritis, at the digging of wells and other pious liberal

* Ràma Mohana Roy's Abridgement of the Vedànta, p. 17. Both the passages quoted are from the Brihadàranya Upanishad, denominated by the Ràjà Brehdarunnuc.

actions, are the most beneficial, and have no idea that a knowledge *of, and faith in God*, are the only true sources of bliss: They after death having enjoyed the consequences of such rites on the summit of heaven, transmigrate in the human form, or in that of inferior animals, or of plants.

"*Mendicants and hermits*, who residing in forests, live upon alms, as well as *householders* possessed of a portion of wisdom, practising religious austerities, the worship of Brahmá and others, and exercising a controul over the senses, freed from sins, ascend through the northern path to the highest part of heaven, where the immortal Brahmá, who is coeval with the world, assumes *his supremacy*.

"Having taken into serious consideration the perishable nature of all objects *within the world*, which are acquirable from human works, a Bráhman shall cease to desire them; reflecting within himself, that nothing *which is obtained through perishable means* can be expected to be eternal: hence what use of rites?"*

"*He, the origin of all the senses*, the true and unchangeable Supreme Being, should be meditated upon; and do thou (O beloved pupil) apply constantly thy mind to him. Seizing the bow found in the Upanishads, the strongest of weapons, man shall draw the arrow *(of the*

* Mundaka Upanishad, part 1st. R. M. Roy's Translation. Shankara's gloss seems to be mixed up with the text. The sense of the original, however, is given.

soul), sharpened by the constant application of mind *to God.* Do thou (O pupil), *being in the same practice,* withdrawing all *the senses from worldly objects,* through the mind directed towards the Supreme Being, hit the mark which is the eternal God. The word Om, *signifying God,* is represented as the bow, the soul as the arrow, and the Supreme Being as its aim, which a man of steady mind should hit: he then shall be united to God as the arrow to its mark. In God, heaven, earth, and space reside, and also intellect, with breath and all the senses. Do you strive to know solely the One Supreme Being, and forsake all other discourse; because this *(a true knowledge respecting God)* is the only way to eternal beatitude. The veins of the body are inserted into the heart, like the radius of a wheel into its nave. There the Supreme Being, as the origin of the notion of individuality, and of its various circumstances, resides; Him through the help of Om, you all contemplate. Blessed be ye in crossing over the ocean of dark ignorance to absorption into God."*

"The saints who, wise and firm, were satisfied solely with a knowledge of God, assured of the soul's divine origin, exempt from passion, and possessed of tranquillity of mind, having found God the omnipresent every where, have

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* Mundaka Upanishad, part 2nd.

after death been absorbed into him; *even as limited extension within a jar is by its destruction united to universal space.* All the votaries who repose on God alone their firm belief, originating from a knowledge of the Vedánta, and who, by forsaking religious rites, obtain purification of mind, being continually occupied in divine reflection during life, are at the time of death entirely freed from ignorance and absorbed into God. On the approach of death, the elementary parts of their body, being fifteen in number, unite with their respective organs: their corporeal faculties, *such as vision and feeling, &c.* return into their original sources, *the sun and air, &c.* The consequences of their works, together with their souls, are absorbed into the supreme and eternal spirit, *in the same manner as the reflection of the sun in water returns to him on the removal of the water.* As all rivers flowing into the ocean disappear and lose their respective appellations and forms, so the person who has acquired a knowledge of, and faith in God, freeing himself from the subjugation of figure and appellation, is absorbed into the supreme immaterial and omnipresent existence.

"He who acquires a knowledge of the Supreme Being *according to the foregoing* doctrine, shall inevitably be absorbed into him, *surmounting all the obstacles that he may have to encounter.* None of his progeny will be destitute of a true

knowledge of God. He escapes from mental distress and from evil propensities; he is also relieved from the ignorance which occasions the idea of duality."*

"I will now explain to you," says Shiva to Vishnu, "in a few words the means of obtaining final beatitude, listen therefore, with faith and devotion. Final beatitude is obtained by a knowledge of the real nature of the soul and not by works, and that knowledge is acquired from understanding the important meaning of the Vedánta doctrines. The soul having thus become enlightened, it will be manifest to it that *it* is Brahma. From having acquired this knowledge man's belief in the individuality of his own soul will cease, and on such belief ceasing, the belief in duality will be also destroyed. This being destroyed nothing will longer appear lovely or unlovely, and thus affection and hate will be also annihilated. Then from their cessation will end the distinction of virtue and vice, and hence will finally be destroyed the senses and sensible objects. Thus solely by a knowledge of the soul's real nature is the belief in its individuality destroyed; and by this means ignorance, the radical cause of the apparent existence of this universe, is likewise destroyed. From this knowledge, also, proceeds that of the real nature of Brahma, in

* Conclusion of the Mundaka Upanishad.

the same manner as certainty convinces us that the cord is not a serpent or the post a man (as it was at first supposed) and as soon as this knowledge is acquired, it is perceived that ignorance was the origin of the belief that there are causes and effects, a maker and things made, and it is ascertained that nothing really exists except Brahma"*

All these remarks are absurd in the highest degree. There are only two ways of acquiring a knowledge of God, the consideration of his works, and the consideration of his word. The meditation recommended by the quotations which I have given, is entirely of a mystical kind; and it seems to consist in its most excellent state in the forgetfulness of personal identity, the destruction of all thought, and the annihilation of all feeling, in the regulation of which piety principally consists. Viewed in this light, it has no claim to the denomination of *wisdom*, which is so frequently bestowed upon it in the Vedánta writings. It is supreme *folly*.

These general remarks on the Modes of Worship referred to by Naràyana Rào, contain, I conceive, a sufficient reply to any argument which he may be desirous of founding on the table which he has constructed. With

* Skanda Purâna, quoted in Colonel Kennedy's Remarks on the Vedánta. Innumerable passages, similar to those given above, are to be found in all the Hindú writings.

the view of still more exhibiting the wretchedness of the system against which I contend, and impressing still more deeply on the minds of the natives the necessity of abandoning it, I think it right to advert with particularity to the topics which he has brought before our notice.

1. The *Sanskàra*, or "*Sacraments*," prevalent among the Hindús, are sometimes reckoned eighteen, sometimes sixteen, and sometimes twelve. Viewing them agreeably to the last estimate, which is that most commonly known, they are the following:—*Garbhàdhàna*, sacrifice on or before conception; *Punsavana*, sacrifice on vitality in the fœtus; *Simantonnyana*, sacrifice in the fourth, sixth, or eighth month after pregnancy; *jàtakarma*, giving the infant clarified butter out of a golden spoon at the cutting of the navel string; *nàmakarana*, naming the child on the tenth, eleventh, twelfth, or hundred and first day; *nishkramana*, carrying him out to see the moon on the third lunar day of the third fortnight, or to see the sun in the third or fourth month; *annapráshana*, feeding him with rice in the sixth, or eighth month, or when he has cut teeth; *chúdàkáryya*,* tonsure in the second or third year; *sávitrí*, investiture with the string in the fifth, eighth, or sixteenth year, accompanied with the com-

* Sometimes called *chaula*.

munication of the gáyatrí; *Samáwarttana,* loosing the *munja* from the loins in preparation for marriage; *viváha,* marriage, and *swargarohana,* funeral ceremonies.*

The most intelligent natives are utterly at a loss to shew the moral meaning of most of these ceremonies. They can point, however, to absurd promises connected with them. Many of them refer to such delicate subjects, that I cannot mention them here in any other way than by remarking, that the sex, form of the body, the mental and moral constitution of the soul, the felicity or infelicity of the birth, the health, the possessions, the power, the enjoyments, the age, the employments, and even the future destiny of men, are made to depend on a few trifling and absurd ceremonies, performed generally by friends, without the slightest reference to the spirit with which they are conducted. One of the most important of them, namely that denominated *Sávitrì,* may be discussed, however, without any violation of modesty.

In the *sávitrì* there are two ceremonies, the investiture with the *Munja,* or sacred string, and the communication of the Gáyatrí. Its declared effects are truly wonderful, and in the highest degree absurd. By its intrinsic

* In the more extended lists we find *anawalobhana,* practised in the third month of pregnancy; *upanayana,* practised as preparatory to the investiture; and a few others connected with marriage and death.

efficacy, the son of the Bráhman becomes instantaneously, and ex *opere operato*, a twice-born or regenerate man, and an object of veneration and even worship. The words, the communication of which are said to be thus marvellous in their effects, are the following,

ओं भूर्भुवः स्वः
तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि
धीयोयोनः प्रचोदयात्

These words may be thus translated, "Om! Earth! Sky! Heavens! We meditate on that adorable light of the resplendent Sun, may it direct our intellects."* With the exception of *om-bhur-bhuvah-svaah*, they are to be found in the third Ashtaka, fourth Adhyàya, of the Rig-Veda. The word *om*, which is composed

* Mr. Colebrooke (Asiatic Researches, Vol. 8. p. 400) thus translates the Gáyatrí, "Let us meditate on the adorable light of the divine ruler (Savitri:) may it guide our intellects." He observes that Shayanácharya, the great commentator of the Vedas, considers that the passage admits of two interpretations, "the light, or Brahma constituting the splendour of the supreme ruler, or creator of the universe," or "the light or orb of the splendid sun." The latter interpretation, I think, is that best warranted by the context. The Vedánta writers incline to the former. Sir William Jones's interpretation agrees with them. Ráma Mohana Roy (in his Translations p. 109—118) has given some of their comments. In a Sanskrita MS in my possession, entitled *Gáyatrì vyákhyà*, the Gáyatrí is thus paraphrased: "I meditate on the splendour of the all-glorious God, who is the source of all sensation; and, who, as the destroyer of the misery produced by birth, and individuated existence, is worthy to be praised and served, and who directs by his splendour our intellects, [in matters pertaining to] practice (*dharma*), property (*artha*), desire (*káma*), and liberation (*moksha*)."

of the letters *a*, *u*, and *m*, is denominated *pranava*, or, high praise. The words *bhur-bhuvah-svaah* are denominated the *vyàhriti*, or all-comprehending. They are prefixed to the Gáyatrí to render it complete. The recitation of the *mantra* is said to be fraught with the greatest blessings. As explanatory of this point I give the following quotations.

"A Bráhman who shall know the Veda, and shall pronounce to himself both morning and evening, that syllable (om) and that holy text preceded by the three words, shall attain the sanctity which the Veda confers; and a twice-born man, who shall a thousand times repeat those three (or om, the vyáhritis, and the gáyatrí) by himself, shall be released in a month even from a great offence, as a snake from his slough. The Bràhman, the Kshatriya, and the Vaishya, who shall neglect this mysterious text, and fail to perform in due season his peculiar acts of piety, shall meet with contempt among the virtuous.

"Whosoever shall repeat, day by day, for three years without negligence that sacred text, shall *hereafter* approach the divine essence, move as freely as air, and assume an etherial form. The triliteral monosyllable is *an emblem of* the supreme, the suppressions of breath *with a mind fixed on God*, are the highest devotion; but nothing is more exalted than the Gáyatrí: *a declaration of* truth is more

excellent than silence. All rites ordained in the Veda, oblations to fire, and solemn sacrifices pass away; but that which passes not away, is declared to be the syllable om...The four domestic sacraments which are accompanied with the appointed sacrifice, are not equal, though all be united, to a sixteenth part of the sacrifice performed by a repetition of the *Gáyatrì*. By the sole repetition of the *Gáyatrí* a priest may indubitably obtain beatitude, let him perform, or not perform, any other religious act."*

"The primary triliteral syllable, in which the three Vedas themselves are comprized, must be kept secret, as another triple Veda: he knows the Veda who knows that word."†

"Superior to all learning is the difficultly obtained invocation, named Gáyatrí, preceded by the mystic syllable; nothing in the Vedas is more excellent than the Gáyatrí; no invocation is equal to the Gàyatrí, as no city is equal to Kàshí; the Gàyatrí is the mother of the Vedas and of Bráhmans; from repeating it man is saved, *(gayantam tràyaté)* and hence it is celebrated under the name of Gáyatrí. By the power of the Gàyatrí the Kshatriya Vishvamitra from being a Ràjarshi, became a Brahmarshi, and even obtained such a power as to create a new world. What is there in-

* Manu. 1, 73—87. † Manu. Chap. 11, 265.

deed that cannot be effected by the Gayatrí? for the Gàyatrí is Vishnu, Brahma, and Shiva, and the three Vedas."*

"He who seated opposite to the Sun repeats it, is liberated from fear and sickness; misfortune ceases; and unlawful meats, drinks, intercourse, and connections, become pure and lawful. Whoever in the morning repeats that invocation, which ought never to be communicated to another, becomes prosperous, and obtains every temporal and spiritual advantage, and whoever repeats it continually at morning, noon, and night, obtains the fruit of a hundred sacrifices, and passes over the dreadful sea of mortality."†

* Skanda Purána. Kennedy on Mythology, p. 345.

† The Surya Naráyana Upanishad. This Hymn is part of the *Athava Shiras Upanishad*, which as remarked by Colonel Kennedy, is prefaced in the same manner as the hymns in the Vedas, by stating that Brahma is the Rishí and A'ditya the Devatà, and by specifying the rythm, &c. *Mythology*, p. 346. The Colonel has drawn no conclusion from these facts. Ráma Mohana Roy, I may here observe, has denominated the Upanishads the "principal books of the Vedas." He has no good authority, however, for the designation which he has given to them. Some of them differ somewhat from the Vedas in vocables, style, and grammatical structure. The antiquity of some of them, notwithstanding, is very considerable. Mr, Colebrooke, in his Essay on the Vedas, speaks of them as extracts from the Bràhmanas. They are referred to by Manu, one of the most ancient Hindú Lawgivers, in such passages as the following:—"With various modes of devotion, and with austerities ordained by the Law, must the whole Veda be read, and above all the sacred Upanishads, by him who has received a new birth." *Chap.* 2, 165. "Of all those duties, answered Bhrigu, the principal is to acquire from the Upanishads a true knowledge of the one Supreme God; that is the most exalted of all sciences." *Chap.* 12, 85.

More passages of a like nature could easily be produced, but these are sufficient for the object which I have in view in quoting them. What can be more hurtful in a moral point of view than the doctrine, that the repeating a brief form of words, addressed to the sun, or even to Brahma, will make an atonement for the most heinous crimes, purchase the greatest earthly blessings, alter the relations of truth and righteousness, and procure eternal salvation? Why did the framers of this *mantra* conceal it from Shudras, and interdict them from repeating it, or listening to it, on the pain of hell's torment? No good reason can be assigned for this reserve; but the Shudras ought to be thankful, that in consequence of it, they have been preserved from one of the strongest delusions under which their Bráhmanical brethren labour. They will excuse me for quoting it, and giving a translation. It is not to involve them in difficulties, but to excite them to inquiry, that I have placed it before them.*

2. The "*Instruction*," "*Hearing*" and "*Reflection*" of the Hindús are in the highest degree injurious. They refer to narratives of the most disgraceful nature, and to a preceptive, proverbial, and judicial morality which is deserving of the utmost abhorrence and reprobation.

* A note on the use of the Gáyatrí, &c. by Missionaries is given in the Appendix, C.

On the immoral narratives of the Shástras, I have dwelt at considerable length in the reply to Mora Bhatta; and, I may afterwards have occasion again to advert to them. I direct the attention of the reader at present to some instances in which a practical morality of the loosest mind, is inculcated or countenanced by them. We have just seen, that to him who repeats the *Sàvitrí* opposite the sun, "unlawful meats, drinks, intercourse, and connections, become pure and lawful." Suicide is highly recommended by the promises which are given in behalf of Satís, and those individuals who destroy their lives under the pretence of freeing themselves from temptation, terminating their misery, and pleasing God.* The basest falsehood and theft are sanctioned by the following passages from the Manu Sanhita.

तद्वदन् धर्म्मतो र्थेषु जानन्नप्यन्यथानरः ॥
न स्वर्गाच्च्यवते लोकाद्दैवीं वाचं वदन्तिताम्॥

"A giver of false evidence from a pious motive, even though he know the truth, shall not lose a seat in heaven: such evidence men call divine speech."†

कामिनीषु विवाहेषु गवाम्भक्ष्ये तथेन्धने ॥
ब्राम्हणाभ्युपपत्तौ च शपथे नास्ति पातकं ॥

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* See Appendix, D.

† Manu. viii. 103.

"In the case of courtezans, of marriages, of food eaten by cows, of fuel for a sacrifice, of benefit or protection accruing to a Bráhman, there is no sin in an oath."*

ऋतामृताभ्यांजीवेत्तु मृतेन प्रमृतेन वा॥
सत्यानृताभ्यामपि वा न श्ववृत्त्या कदाचन॥

"A Bráhman may live by *rita* and *amrita*, or by *mrita* and *pramrita*, or even by *satyà-nrita* (truth and *falsehood*); "but never let him subsist by *dog-living* (hired service.")†

विस्रब्धं ब्राह्मणःशूद्रात् द्रव्योपादान माचरेत्॥
नहि तस्यास्ति किंचित्स्वं भर्तृहार्यधनो हि सः॥

"A Bràhman may without hesitation take the property of a Shúdra. He (the Shúdra) has, indeed, nothing of his own: his master may, doubtless, take his property."‡ The Phálguna, Mahátmya, and the Puránas teach that at the *Holì* festival, the most filthy, disgusting, and obscene language, and the most abominable conduct are praiseworthy and becoming. They license gambling, and rioting, and mischief, during three days of the *Diváli*. Some of the natives are positively ashamed of what they say on these subjects. Both the Puránas and the Tantras, which are

* Manu. viii, 112. This, in the comment of Kullúka Bhatta, is explained by *vritha shapathé pàpann bhavati*, " there is no sin in a false oath."

† Manu. iv, 4.

‡ Manu. viii, 417.

respected as proper for certain classes, even by those who do not observe them, teach, that, in the presence of some celebrated idols, such as Jagannátha, all distinctions of sex and caste &c. are abolished, and that men may, in this situation, gratify their evil lusts with impunity; and permit men to violate the laws of chastity under the pretence of blunting the passions. In the Kulàrnava,* we find the most licentious precept which can be imagined.

अंतर्यागं शश्वद्भजतां अंते मोक्षः स्त्रीसंगाच्च ॥
हिंसा धर्मः पानं सुकृतं गुप्तो मुक्तः प्रकटो भ्रष्टः ॥

"Of those who constantly perform the sacrifice of inward [contemplation], the salvation at last is only by the sexual embrace. Murder is a virtue: drinking is a good deed: he who is outwardly an apostate is internally a saved man."† In the Shyàma Rahasya, we

* "'The Vedas are pre-eminent over all works, the Vaishnava sect excels the Vedas, the Shaiva sect is preferable to that of Vishnu, and the right hand Shakta to that of Shiva—the left hand is better than the right hand division, and the *Siddhánta* is better still—the *Kaula* is better than the Siddhánta, and there is none better than it.' *Kulàrnava.* The words *Kaula* and Kulína are both derivatives from *Kula* family; and the latter is especially applied to imply of good, or high family: these terms have been adopted to signify, that those who follow this doctrine are not only of one, but of an exalted race." *Professor H. H. Wilson's Sketch of the Religious Sects of the Hindùs. Part second. Asiatic Transactions, Vol.* 17. *p.* 222.

† This verse is contained in a paper in the Oriental Christian Spectator, for May 1834, by the late C. M. Whish, Esq. He does not state the source from which he has taken it; but he observes that the morality of it is "not impugned." I have only the authority of a learned native for attributing it to the Kulárnava.

find a doctrine no less to be abhorred.

मद्यं मांसंच मत्स्यश्च मुद्रा मैथुनमेवच॥
मकारपंचकं चैव महापातकनाशनं॥

"Wine, flesh, fish, women, and *Maithuna*, are the five-fold *Makàra* which takes away all sin." The worshippers of the *Shaktìs* rejoice in these precepts, and claim the authority of their sacred books for many of a similar kind. The other Hindús, on the authority of their sacred books, say that these practices are not unbecoming those who addict themselves to them. In the current books of Law, implicit obedience to husbands, without any reference to the principles of rectitude, is inculcated on wives.

स्त्रीभिर्भर्तृवचः कार्यमेषधर्मःपरः स्त्रियाः॥

"The supreme duty of a wife is to obey the mandate of her husband."* Similar injunctions are given respecting children. Covetousness and rapacity are encouraged by the laws of property, according to which those labouring under certain diseases and infirmities are disinherited, and allowed merely what is necessary for their sustenance.† A barba-

* Yàjnawalkya Smriti, Chapter 4. For an illustration of this doctrine, see the Appendix E.

† "The following persons are excluded from inheritance, unless the defect can be removed by medicaments or penance: Any one whether male or female who is blind, deaf, dumb, unable to walk, leprous, impotent; insane or idiotic, &c." *Steele's Summary of the Law and Cus-*

rous treatment of the lower orders, and unbecoming leniency towards Bráhmans, are shewn in the sacred writings. "A priest shall be fined five hundred, (panas) if he slander a soldier; twenty-five, if a merchant, and twelve, if he slander a man of the servile class. For abusing one of the same class, a twice-born man shall be fined only twelve; but for ribaldry not to be uttered, even that *and every one* shall be doubled. A once-born man, who insults the twice-born with gross invectives, ought to have his tongue slit; for he sprang from the lowest part of *Brahmà*; If he mention their name and class with contumely, *as if he say* "OH! DEVADATTA, *thou refuse of Bràhmans*," an iron style, ten fingers long shall be thrust red hot into his mouth. Should he, through pride, give instructions to priests concerning their duty, let the king order some hot oil to be dropped into his mouth and ear."* "A man of the lowest class, who shall insolently place himself on the same seat with one of the highest, shall, either be banished with a mark on his hinder parts, or the king shall cause a gash to be made on his buttuck; should he spit on him through pride, the king shall order both of his lips to be gashed; should he wrine on him, his penis; should he

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tom of Hindú Castes, p 67. Mr. Steele gives the "sacred" authorities on which his statement is founded.

* Manu, viii, 268—272. Sir William Jones' translation.

break wind against him, his anus. If he seize the Bráhman by the locks, or by the feet, or by the beard, or by the throat, or by the scrotum, let the king without hesitation cause incision to be made in his hands."* "Ignominious tonsure is ordained, instead of capital punishment, for an adulterer of the priestly class, where the punishment of other classes may extend to loss of life. Never shall a king slay a Bráhman, though convicted of all possible crimes; let him banish the offender from his realm; but with all his property secure and his body unhurt. No greater crime is known on earth than slaying a Bráhman; and the king, therefore, must not even form in his mind an idea of killing a priest."† "A Bráhman, who, by his power and through avarice, shall cause twice-born men, girt with the sacrificial thread, to perform servile acts, *such as washing his feet*, with their consent, shall be fined by the king six hundred *panas*. But a man of the servile class, whether bought or unbought, he may compel to perform servile duty; because such a man was created by the self-existent for the purpose of serving Bráhmans. A *Shúdra*, though emancipated by his master, is not released from a state of servitude: for of a state, which is natural to him by whom can he be divested?"‡ Kshatriyas

* Manu, viii, 281—283.

† Manu, viii, 379—381.

‡ Manu, viii, 412—414.

may practise the marriages denominated *Gándharva* and *Rákshasa.* "For a military man the before mentioned marriages of Gàndharva and Rákshasa, whether separate, or mixed, *as when a girl is made captive by her lover, after a victory over her kinsmen,* are permitted by law."* The reciprocal connection of a youth and a damsel, with mutual desire, is the marriage denominated *Gàndharva* contracted for the purpose of amorous embraces, and proceeding from sensual inclination."† Nothing worse than the examples which I have now stated can be imagined; but the matter is rendered still more deplorable by the trifling atonements which are prescribed for what are actually considered as transgressions.

क्षणं ब्रह्माहमस्मीति यः कुर्यादात्मचिंतनं ॥
तत्सर्वं पातकं हन्यात्तमः सूर्योदये यथा ॥

"In the moment in which a person shall meditate in his heart, I AM GOD, all his sins are annihilated, as the darkness, at the rising of the Sun." "But men who have committed offences, and have received from kings the punishment due to them, go to pure heaven, and become as clear as those who have done well."‡ Sinners are delivered from all fear of retribution by the assurance which is given to them, that their posterity may de-

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* Manu, iii, 26. † Manu, iii. 32. ‡ Manu viii,

liver them from future punishment by their *shràddhas* and other funeral services. The Bràhman who studies the Veda," says Manu, "confers purity on his living family, on his ancestors, and on his descendants, as far as the seventh person."* "The scripture," embracing that part of the Veda which relates to sacrifice, that which treats of subordinate deities, that which reveals the nature of the supreme God, and whatever is declared in the Upanishads, "is a sure refuge even for those who understand not its meaning."†

It is not possible, I am certain, for the reader to observe the facts, to which we have now adverted, without grief and shame. They are shocking in the extreme. They are in the highest degree hurtful to morality. When contrasted with the declarations of the Christian scriptures, they must appear as the darkness of hell when compared with the light of heaven. The bible loudly protests against murder of every kind, and teaches that temptation must be resisted, and humble resignment to the will of God manifested, and improvement sought for, in every affliction. It allows in no case a violation of the laws of truth, honesty, or chastity. Instead of teaching

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* Manu, i, 105. See also iv, 4.

† Manu, vi, 84. Numerous passages similar to those quoted, can easily be produced. For Ràma Mohana Roy's opinion of the penances prescribed among the Hindús, see the Appendix, F.

that a motive, even though good, will hallow a sinful act, it declares that of those who do evil that good may come, "the damnation is just." Instead of teaching that any act of worship gives a licence to sin, it teaches that, if we regard iniquity even in our hearts, the Lord will not hear us. Instead of teaching, that God's presence in his temple, breaks down all moral distinctions, it proclaims, "Who shall ascend into the hill of the Lord, and who shall stand in his holy place? He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity nor sworn deceitfully." Instead of teaching, that those who possess more knowledge than their neighbours, are less guilty when they sin, and are to be treated with greater leniency, it gives the equitable declaration, "That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him will they ask the more." Instead of permitting us to rob the afflicted, it calls upon us to sympathize with them. Instead of permitting men to gratify their passions to their fullest extent, and thus to sin as long as the power of sinning is possessed, it declares, that "he that

looketh on a woman to lust after her, hath committed adultery with her already in his heart." Instead of requiring wives and children to obey their superiors, without a reference to the morality of the injunctions which are laid upon them, it requires them to obey them only in the Lord. Instead of teaching that sin is such a light matter as to be atoned for by the punishment of a magistrate, it teaches that it is so tremendously evil in its nature, that it deserves eternal punishment. Instead of allowing the sinner to delude himself by imagining that he can work out a righteousness of his own, or that his friends may deliver him from his woes after death, it declares that all his righteousness is as filthy rags, and that the state of man, as saved or lost, is irrevocably fixed at death; and, in reference to that event, it gives the solemn declaration, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." In short, it condemns sin of every kind. Its morality is not only partially good, like that which men may teach according to the discoveries of the light of nature, but it is *perfectly* good. The examples which it approves are good; the precepts and proverbs which it gives are good; and the motives and sanctions which it furnishes are good. It exhibits a divine law,

which is in every respect a transcript of the holy and pure character of God himself.

3. The *"abstract contemplation,"* which Naráyana Ráo has inserted in his list of similitudes, I have already condemned. Nothing similar to it is spoken of in the Christian scriptures.

4. The existence of different *"sects"* in different religions, cannot, by any process of logic to which I can advert, prove that these religions are the same in all essential points. I would take the liberty of remarking in this place, in passing, however, that the sects among *real* christians are divided on points which are comparatively unimportant; and that the differences which do exist are principally caused by deficiency in the attention and respect which are paid to the bible. Among Hindús, however, the case is widely different. Their "sacred" books, though they profess to have all the same authority, are frequently opposed to one another, and to themselves. To explain this fact, it is sometimes alleged, that God actually designed to bewilder men; and that the Puránas, have proceeded from the different qualities of God, truth, passion, and foulness!*

5. *"Fasting,"* I admit to be, in certain cir-

* Much valuable information on the Sects of the Hindús is to be found in Prof. H. H. Wilson's papers in the Transactions of the Asiatic Society. The subject, however, merits still further investigation.

cumstances, a religious duty. Our grief on account of our own sins, or those of our fellow-creatures, may proceed to such a length, as that we shall, for a season, lose all relish, for the means of our sustenance. We may find it necessary on various occasions, to engage so diligently in the service of God, as to find little time for taking our ordinary meals. And we may be required to humble our souls, and to be sparing in our diet, or even to suspend it for a little, that we may be more successful in our opposition to those lusts which war against the soul. I do not, then, object to Hindúism, merely because fasting is prescribed in it; and, at the same time, I do not admit that the prescription of fasting is any thing in its favour. Fasting is exhibited in the Hindú Shástras as a *meritorious* work; and to the doctrine of human merit, even as connected with general obedience, as will appear from another part of this work, there are the strongest objections. Christianity recognizes the propriety of fasting; but it attaches no merit to it, and prescribes no regular seasons for it. The observance of Lent, to which Naráyana Ráo adverts as corresponding with the practices of the heathen, is by no means universal among Christians. Those who do in any degree respect it, with the exception of the Roman Catholics, who, I am sorry to say, shew no great respect for the Rule of Faith, in general, frankly admit that

their regard to it is to be attributed to their particular views of Christian expediency. They do not profess to find a single precept in the bible inculcating its observance.

6. With regard to *"offerings, music, praise and worship,"* spoken of by Naráyana Ráo, and which I take the liberty of classing under one head, I am not required to say any thing in this place. In my reply to Mora Bhatta Dándekara, I have contrasted at length the services of Hindús and Christians with regard to them; and shewed the impiety of the former, and the excellence of the latter. In regard to the observance of *"holy days,* or *festivals,"* to which, though mentioned last in the list of my opponent, I shall here, for the sake of order, allude, I feel that any thing like a lengthened discussion is uncalled for. The quiet, and decorum, and holiness of a Christian Sabbath, observed according to the divine commandment, when contrasted with the bustle, uproar, confusion, riot, and folly, and positive wickedness of the Hindù festivals and yàttras, are so striking as to attract universal attention where the opportunity of observing them is enjoyed.* The Christian Sabbath is a day of holy rest, and a day in which God is worshipped and served by his people in spirit and in truth. The Hindù fes-

* The Yàttras bear a great resemblance, in their mercantile transactions, amusements, &c., to Fairs in Britain. Perhaps the Fairs had a similar origin.

tivals, even when observed according to the Shàstras, are days of mere amusement, frivolity, and dissipation, in which sin is practiced to an extent which must be in the highest degree painful to every reasonable mind. We have already alluded to the permission of wickedness during the *Holí* and *Diválì*.

7. In the enumeration of "Modes of Worship," Naràyana Rào has included "*repentance*," and the "*asking of forgiveness*," which are not unfrequently considered by Hindùs as "Means of Salvation." What his intention was in doing this, I do not exactly know. I shall consider, both these subjects however, both as they may be viewed as connected with the divine worship, and as the means of procuring certain blessings.

Repentance is a moral duty. It is incumbent on all those who have sinned against the majesty of heaven, and who have broken the divine commandments. It becomes them to bewail their transgressions, to mourn over their guilt, to hate their sinfulness, to turn unto the Lord, and to devote themselves to the divine service. Respecting the production of repentance, and respecting its effects, the Hindú religion errs most egregiously.

That Hindúism presents no suitable motives to repentance, will I think, be admitted by every person who will candidly attend to the subject. True repentance involves a complete

change of the moral state of man; and it can only arise from a right view of the divine character, and of the divine law. The change which it supposes is beyond the moral power of man, who is acknowledged to be depraved in his nature, and to be filled with *káma* lust, *krodha* wrath, *lobha* avarice, *moha* delusion, *mada* pride, and *matsara* envy. No assistance for bringing about this change is offered by Hindùism. On the contrary, this system presents many obstacles to its production and advancement. The sinner can only be very imperfectly convinced of sin who has imperfect views of morality, and of the consequences of transgressing the law of God. When the Hindù feels the movements of natural conscience, he can immediately set them at rest. "Why should I be troubled about sin," he may say, "when I advert to the principles of the religion which I profess. My character, however bad it may be, is no worse than that of the Gods whom I profess to serve. It is, in fact, superior to that of most of them. I have not yet addicted myself to the low and loathsome practices of Shiva, and been banished from the society of my friends and acquaintances I have not yet like Brahmà, abandoned all moral restraint, and degraded my nature, and lost my powers, and becoming respect, by sins which I blush to think of. I have not yet surrendered myself to the uncontrouled gratification of my evil

lusts and passions, like Krishna, the incarnate Vishnu; and I cannot, like him, be charged with deliberate falsehood, cruel murder, and repeated dishonesty. I have never, like Ràma, broken my solemn engagements; and banished from my care the innocent and unprotected wife of my bosom. I have never, like Ganesha, engaged in the councils of deliberate wickedness, and contrived to spread atheism and impiety through the length and breadth of the world on which I move. I have never, like the host of heaven, devoted myself to war, confusion, and destruction. Many of the sins which I have actually committed, are of a very trifling nature, and are directly sanctioned by my Shàstras. My prevarication certainly is to be little thought of, as it has had the benefit of the Bràhmans, and of cows, and my own pleasure, as its object. Of my unjust gains I have regularly devoted a tithe to the deity, and thus procured his favour. When I have violated the laws of chastity, I have done this in the divine presence, and with the divine countenance, and as a partial Brahmacharyya. For the offences to which I must simply plead guilty, I have innumerable remedies in my own power. The atonements which are within my own reach will settle all God's demands. In yonder lake or river, I shall wash away all my sins. With part of the money which God has given to me, I can purchase a stock of merit,

and a mansion in the regions of happiness. Should I perchance fall a victim to the injured laws of my country, the punishments which will be inflicted on me by my fellow-creatures, will amply satisfy God's justice. Should I die in sin, I shall certainly be liberated from it by a succession of future births. My nature and that of God are the same. He *cannot* cast me off for ever, without dooming himself to woe, and inflicting on himself positive misery. Why then, should I mourn over sin? Why should I greatly fear it? Why should I distress myself, by seeking to get deliverance from it, and by anxiously labouring to avoid it?" Such is the legitimate reasoning of a devoted Hindù. How is it possible for him with the Vedas and Purànas in his hands, to repent of his sin. The emotions which are excited within him originate, as the voice of truth, independently of his religion. For them no better name has yet been found in the Sanskrita vocabulary than that of *after-heat*, or *after-fever*.* Into this after heat, not a single element of godly contrition may enter. It may spring from the fear of man, and natural shame.

The view of repentance as connected with Hindúism, which I have now taken, is exceedingly important; but I shall not further insist upon it at present. I shall suppose, for the

* *Pashchàttápa.*

sake of argument, that repentance is really produced. When I have done this, I cannot perceive how repentance, indispensable though it be as a condition of our acceptance with God, can purchase the pardon of sin. It does not make an atonement for the sin which is committed against the divine majesty by a violation of the divine laws, and which, as directed against an infinitely glorious and good Being, must be considered, in a very important sense, as an infinite evil. It does not, and cannot, remedy the evil effects of transgression, either as they are connected with the dishonour done to God, or the encouragement which is afforded to partial or general disobedience. It is frequently unavailing even among our own species. A man who squanders away his substance and his health in sinful courses, does not recover them on repentance. A man who loses his character, does not regain the affection and the confidence of his fellow-creatures, when he confesses his guilt, and professes to bewail over it. The criminal who is condemned to death, generally suffers his merited punishment, notwithstanding all his tears, regrets, and entreaties. No earthly governor, to use an illustration to which I have formerly referred, would, in announcing his laws, declare to his subjects, that, while these laws ought to be obeyed, you have only to get sorry for your sins, and then I will pardon

you. His authority would not be respected were he to recognize repentance as an atonement; and God's majesty and authority would not be manifested and respected, were *he* to recognize repentance as an atonement. If man were to have the power of sinning, and of removing his sin when he pleases, it is manifest, that he would never continue obedient; and that angels and other intelligent beings, on seeing his conduct and success, might be tempted to disrespect the divine authority, and to rebel against the divine law.

Genuine repentance, it may be said, leads to obedience. This is certainly the case, but the obedience which is practised will not, and cannot be accepted by God as a ground of our pardon. It can have no retrospective effect. God demands from us, at every moment of our existence, the observance of the precept, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind;" and he thus intimates, that, when we have done our best in any given circumstances, we have done nothing which can have any reference to the past period of our lives, but only that which is demanded of us at the present moment. He informs us, moreover, by the voice of reason and of conscience within us, that at the best we are unprofitable servants; that our obedience is never perfect at any period of

our lives; and that all our righteousness is as filthy rags in his pure sight. He thus testifies to the necessity of our divorcement from all self-righteousness; and teaches us, that if we be saved at all, we must be saved entirely through the divine mercy and grace.

The convictions of men, notwithstanding all the pride which is natural to them, and all the evasions to which they have recourse, are in favour of the conclusion which I have now stated. Naràyana Ráo himself has included in his list, as I have already noticed, the "taking refuge and imploring forgiveness. We find among the liturgical books circulated among the Hindús, such confessions and petitions as the following.

पापोहं पाप कर्म्माहं पापात्मा पाप सम्भवः॥
त्राहि मां पुंडरीकाक्ष सर्व्व पाप हरो हरिः

"I am sin, I commit sin, my soul is sinful, I am conceived in sin; O thou lotus-eyed, O Hari, deliver me from all my sins."

अन्यथा शरणं नास्ति त्वमेव शरणंमम॥
तस्मात्कारुण्यभावेन रक्ष रक्ष परमेश्वर॥

"I have no refuge but thee, O God, wherefore save me in the exercise of thy compassion."

मत्समो नास्ति पापिष्ठस्त्वत्समो नास्ति पापहा॥
इति संचिंत्य मनसा प्राणान् संधारयाम्यहं॥

"O Lord, there is none sinful like myself, and there is no destroyer of sin like thee; I thus regularly recognize thee, with the contemplation of my soul."

पापिनामहमेवाग्र्यो दयालूनां त्वमग्रणीः ॥
दयनीयो मदन्योस्ति तव कोत्र जगत्त्रये ॥

"O Lord, I am the chief of sinners; and thou art the chief of the compassionate. Beside myself, there is no one in the three worlds needful of thy mercy."

अपराध सहस्राणि क्रियंते हर्निशं मया ॥
दासोहमिति मांमत्वाक्षमस्व परमेश्वर ॥

"O Lord, I daily and nightly commit innumerable sins against thee; but esteeming me thy servant, do thou forgive me."*

Forgiveness, it will not be disputed, then, requires to be exercised. The questions connected with it which demand our attention are, Who can forgive, and On what terms can forgiveness be imparted?

God, the Supreme God, alone can extend forgiveness. It is *his* law which is violated by sin. It is against *his* government and authority, that the sinner rebels. If *he* withhold pardon none else can interfere, and none

* From the *Pújápaddhati,* a work containing daily and occasional prayers and mantras, for the use of the Bráhmans. The passages contained in it, appear to be selected from several of the "sacred" writings.

else can dispense it. The prayers of the Hindús, however, are not directed to *him*. The preceding supplications are addressed to the imaginary gods Vishnu and Shiva, who are described in the Puránas as monsters of wickedness! Other supplications of a like nature, offered up by the Hindús, are likewise misdirected. Some of them are addressed to stocks and stones, and others to gods who are no gods.

God cannot extend mercy to the guilty, I beg it to be observed, without a display of his justice, which is essential to his nature; without a manifestation of his holiness, which is altogether opposed to sin; without a vindication of his veracity as connected with his declaration that he will punish sin. Neither the repentance nor obedience of man, we have seen, can give the satisfaction which is demanded. We ourselves, by our own reason, are unable to discover a way of salvation. A divine Revelation on the subject, is consequently needed by us. Hindúism, which for many reasons is to be rejected, presents a way of salvation which has been proved to be false. Christianity, which may be shewn to be of divine origin by infallible signs, unfolds a scheme of salvation which recommends itself as possessed of all the requisites to which we can refer.

In the reply to Mora Bhatta Dándekara, I

remarked, that "according to the fundamental principles of Christianity, 'God so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' Christ became the willing, and sufficient surety, and substitute of those whom God determined to save, and assumed a body and a human soul, without which he could not have suffered the punishment due for their sins. God is just in accepting the works, sufferings, and death of Christ, because, being those of a divine person, they were infinitely meritorious. God, in pardoning sin, for the sake of Christ, shows that it is an infinite evil, for, if he spared not his own Son, when he stood in the room of the guilty, he will not spare sinners when they stand on their own footing; and, because, if sin is not restrained throughout the universe by the exhibition of God's dealing with Christ, his own Son, it must be evident that sinners must infallibly be left, in all time to come, to suffer the punishment which is due to them."*

The scheme of salvation which Christianity thus proposes, is one which is calculated in the highest degree to promote the glory of God, and to advance the best interests of man.

Observe how it displays the *grace*, and magnifies the *goodness* of God. Christ, the Son of God, was the Father's greatest and dearest

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* Exposure, p. 66.

possession, and the Father's greatest gift. He was an unspeakable gift, infinitely more valuable than that of all the unnumbered and innumerable glorious worlds which creative power hath called into being. He was given to suffer and to die for man. We had no right to expect him as our Saviour. It is with a reference to this circumstance, that the Apostle Paul, one of the disciples of Christ, observes, "For when we were without strength in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us in that while we were yet sinners Christ died for us." When God was led to interpose in behalf of men, they had no claim to his compassion, and no claim to his regard. They had alienated themselves from his favour, and rebelled against his authority. They had become possessed of corrupt and depraved natures; and had devoted themselves to their unrestrained exercise. The commandments of God, they had esteemed grievous, and every one of them they had trampled under their feet. They had become deserving of punishment, and worthy of hell. Their wretchedness excited the pity and compassion of God; and it was in the exercise of his infinite goodness, that he devised a way by which they might escape from the curse of

sin, and from the power of sin, and be raised to a state of happiness and glory beyond the grave.

Observe how Christianity magnifies the *holiness* and *justice* of God. It shews in the clearest manner how God can allow the sinner to escape, and yet manifest the unspeakable evil and danger of sin. The testimony which it gives to the unswerving justice of God is striking in the highest degree. Before God, with safety to his own interests as the moral governor of the universe, could save man, he was required to *give* his Son, (voluntarily and cheerfully yielding his consent) for sinful man. He did not merely send his Son on a particular mission, exact from him a particular work, and subject him to particular sufferings; but he devoted him in such a manner, that he may be said to have made an entire surrender of him. He gave to him, who was his well-beloved Son the commandment, that he should leave the bosom of his Father; that he should assume the lowly nature of man, with all its weaknesses, and with all its infirmities; that he should take upon himself the form, and accomplish the work of a servant; that he should tabernacle among the sinful children of Adam; that he should bear their reproach, scorn, and persecution, while seeking their salvation; that he should be subjected to the base assaults and temptations of the devil, and required to main-

tain in the midst of them, and all his other trials, a uniform, consistent, and perfect piety; that he should labour, and toil, and agonize, to accomplish the work of human redemption; that he, who knew no sin, should be made sin, or reckoned sinful, and treated in every respect as a sinner, that we might be made the righteousness of God in him; that he should become accursed for man, and take upon himself the load of the world's guilt; that he should be so constituted the substitute and surety of man, as that there should be exacted from him the whole of the punishment due for our sins; that he should endure the wrath of God poured out on his head without mixture; that he should be so afflicted as to exclaim in the anguish of his heart, 'My God, my God, why hast thou forsaken me;' and that he should part with his life, and deliver it as a sacrifice. In the appointment and surrender which God thus made of his Son, we have the "great mystery of godliness." The justice and holiness of God, the dignity of his law, and the glory of his moral government, which are perfect and unchangeable, demanded an offering of this nature, ere pardon could be vouchsafed to the guilty without the impeachment of the divine character, and without the injury of the best interests of the universe, as they are connected with the hatred and fear of sin, and its tremendous consequences. No created

being could have been the substitute of man, because no merit could have been connected with his services, however great in extent they might be, inasmuch as being demanded by that law according to which he owes perfect and unvarying obedience to his maker, they could not have sufficed for more than his own justification. Men are taught that sin is an infinite evil, when they learn the costly sacrifice at which an atonement was made on their behalf. They see God's determination to punish sin when they find him demanding the full penalty of the law from his own Son, when he stood in the room of the guilty. They see that they can cherish no hope of escape, if they neglect the great salvation which God has proposed in the gospel, which must ever be considered as his *ultimatum.* They are thus led to perceive that God is just, while he is the justifier of the ungodly; and that his authority and law are vindicated and made honourable, even when men escape the punishment which is threatened for their violation.

Christianity is a system which is admirably calculated to promote the *best interests of men.* God offers to them the Saviour whom he has provided, and to all who will exercise faith in his name, and trust in his infinite righteousness, he is ready to extend a free and full pardon of every transgression. He

delivers all those who take refuge in his grace from hell, and from the eternal punishment which they have merited. He views them as righteous in his sight; he receives them into his favour, and adopts them into his family; he grants them the enjoyment of spiritual life; he sanctifies their souls and prepares them for heaven; and he confers on them unspeakable and eternal happiness in the regions of glory. For the begetting of that faith, which consists in a simple and heartfelt acquiescence in the plan of redemption which he proposes, and in an humble reliance on the Saviour, and which leads to a godly repentance, and to a diligent pursuit of holiness, he is ready to give his Holy Spirit to them who ask him. This heavenly teacher, and guide, works powerfully within them. He enlightens and renews their minds, directs them to Christian obedience, and prepares them for heaven. Under his influence, believers rejoice and glory in the Lord. Inasmuch as God has given his only-begotten Son for them, they entertain the assurance, founded on his own infallible word, that with him, he will freely give them all things, which can add to their happiness here or hereafter. "Who can lay any thing," they say "to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at

the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword. . .Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The religion, in which is contained the glorious scheme of salvation which we have now briefly noticed, is divine. The invention of this scheme may certainly be pronounced to be beyond the unaided power of man. If this scheme be overlooked, the anxious sinner will in vain inquire for a way of salvation. It becomes him to devote to it his most serious and solemn attention.

I have now concluded my remarks on Naráyana Ráo's classification of the "Modes of Worship, and Means of Salvation." He will learn from my remarks, that there is not only a mighty difference, between those prescribed by Hindúism and Christianity; but, that those which are proposed by the former system cannot stand the test of sober inquiry, while

those of the latter system appear the more glorious the more they are contemplated. I pray that the discoveries which he may make on the subject may be blessed to his soul. If he yield to their influence, he will no longer esteem Hindúism as "holy and light-diffusing." He will perceive that it is opposed to God. He will forsake it; and will betake himself to the mercy of God, as it is revealed in his Son Jesus Christ.

III. I now proceed to consider the objections which Naráyana Rào has urged against the Christian Scriptures. He conceives, that they are of a [redacted] serious character, and that the solution of them will involve the solution of the objections which are urged against Hindúism. In the opinion which he holds on this subject, he is entirely mistaken. The consideration of them will not only shew that they are altogether unfounded; but will place those which are urged against Hindúism in a stronger light, and lead men more clearly to see their justice and propriety.

Naráyana Ráo commences with the books of Moses, which stand first in the bible.

1. His *first* objection against them he states in these words:—"It is written in the Old Testament, that God was employed six days in the creation of heaven and earth &c.; and that having completed his work on Sunday he

took rest. And since the universe was not created at once, but by degrees, it may have happened that the infinite being may have rested times without number. The conclusion is manifest, that God must be lazy. He got tired when engaged in creation; and consequently appears as reproached in his omnipotence and omniscience." A more silly objection than this against the divine record, I have never seen; and it cannot be difficult to make it appear in this light to the Hindús themselves.

In the world around us, we perceive the works of God, and we constantly acknowledge them to be his, even though they are not completed at once, but carried on by degrees. We allow that trees flourish, and that men grow, by the divine power, while we perceive that they do not attain to their full stature and perfection at the first moment at which God begins to act upon them. We see, in fact, a progression in every work throughout the universe with which we are acquainted; and we constantly refer it to the sovereign will of God. We can even discern in it the proofs of supreme wisdom. God acts in order that he may display his own glory; and he acts in such manner as is suitable to the nature of the intelligent beings who are called to witness that glory, and in such a manner as is calculated to shew the importance of his work, and to encourage reflection upon it. Before he

commenced the work of forming the world, he had called into being numerous exalted angels, who could watch its progress, rejoice over its manifestations, and praise him on its accomplishment. He created the world particularly for the sake of man; and it is evident, that we, on reflecting on the display of his power connected with it, can survey it with more interest, than we could do, were we merely informed, that God accomplished his work in the twinkling of an eye. We cannot imagine for a moment that it was a want of power which led God to employ six days in the work of creation. We have in the narrative of Moses itself, the most striking illustrations of the divine omnipotence. We find God saying "Let there be light, and there was light;' and in every instance commanding and all things standing fast. When we read that God *rested* from his work on the seventh day, we only learn that he *ceased* from his work, and that he was in that state which we denominate rest, when contrasted with his previous engagement. The word *rest*, as used by our translators, is not rightly rendered by *visàvà ghetalà*.* The Hebrew word denotes mere cessation from work, or those feelings which are experienced when work is completed, without any reference to the feelings of the agent as wearied. God, without doubt, after the completion of

* The Maráthí words used by Naráyana Ráo.

his glorious work, must have viewed it, as he actually did, as "very good," and manifested in connexion with it divine complacency. That he was *tired* is an inference which is not warranted by any of the statements in *Genesis.* It is in the *Puránas* that the divine power in connexion with creation is reproached. They represent Brahmà, to whom they give the name of "God," or as some would have it, "the creative energy of God," as labouring under extreme difficulties, and subjected to the greatest disappointments when engaged in the work of creation. Respecting *him* they give us such information as the following. He performed frequent austerities before he could do any thing. He was non-plussed for want of the Vedas. He was so perplexed, according to the Lainga and other Purános, because he was unable to carry on the work of creation, that he began to cry; and Shiva, under the name of Rudra, was produced from his sighs, who attempted it and also failed, and who forced his father to resume it. He lost his power also by an incestuous passion; and he left his ten sons to proceed according to the best of their ability, while for a hundred years of the gods he lived with his own daughter in a state which I blush to mention in this place.* I

* The statement given on these subjects in the Bhâgavata, is translated by Col. Kennedy. See his Mythological Researches, p. 229 &c.

defy all the Hindús in the country to give a satisfactory explanation of these statements, and of those about God's contracting and expanding at the conclusion of a Kalpa.

2. The *second* objection against the books of Moses, is thus stated:—"God created the first man after his own likeness, by forming an image of clay, and breathing life into it. It appears from this circumstance, that God has a figure like that of man,—a fact which is inconsistent with his invisibility."*

The reasoning which is here pursued, is decidedly erroneous. A likeness may be either moral or natural. That likeness of God after which Adam was created, was a moral likeness, and, as we learn from Paul's Epistles,† consisted in knowledge, righteousness, and true holiness. The inference to be made from the fact, is that God at first created man without any moral blemish or defect, and with the most excellent constitution and properties.

3. The *third* objection to the books of Moses, is as follows:—"God after some delay and inquiry, having involved Adam in deep sleep, broke, and took out, one of his bones, and made a wife for him,—a circumstance which is inconsistent with the divine omniscience, inas-

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* The very urging of such an objection as this by Hindús, shews that truth is beginning to make some impression on their minds.

† Col. iii, 10. Ephes. iv, 24.

much as when Adam's image was formed, it did not occur to God that a wife ought to be given to him, and that part of the clay should be allotted to this purpose. Overlooking all this, God, after making Adam's image complete, breaks one of his bones, and deceives him, and steals his bone. He ought to have asked permission, and to have proceeded honestly. He was, however, blameable in his conduct, and was guilty of theft, all which is inconsistent with his omniscience and holiness."

This reasoning must be characterized as that which has preceded it. God, without doubt, had the best reasons for the creation of Eve posterior to Adam; and it is not difficult for us, when reflecting on the circumstances of the case, to discover some of them. It was desirable, that Adam should feel the want of a "help meet" for him, that he might appreciate her when given to him. God did not deceive Adam when he involved him in deep sleep: he only placed him in that situation in which his bone could be extracted with the greatest ease to himself. Adam held all his possessions under the recognition of God's right to dispose of them according to his sovereign and holy will. God did not rob him of his bone; but he put it into a form which rendered it much more valuable to him than formerly. He gave him a wife who was "bone of his bones and flesh of his flesh;" and consequently recom-

mended her to his affection, and his regard, in the most emphatic manner. He manifested supreme wisdom, and not ignorance, and goodness, and not injustice, in the whole transaction. For any thing which we know, he may have acquainted Adam with his will before engaging in it, and received his praise and adoration on its account.

To the Hindú *Puránas,* I again point for an illustration of the reproach of God in connexion with creation When Brahmà, to whom we have already alluded, had formed the *daivyashristi* of ten persons, he was, according to the testimony of the Matsya and other Puránas, miserably disappointed to find that they could not propagate. In a fit of anger and despair, he cut himself in twain, converted one half of his body into a female named Shatarupa, and thus procreated men and animals. If Naráyana Rào had been able to find any story of this kind, or any story with a similar effect, in the books of Moses, he might have justly objected to them. Will he inform us how he can explain the sins attributed to the Hindú Creator, and the sins of the Hindù Incarnations, which I have noticed in the reply to Mora Bhatta? If he will again peruse my remarks upon them, he will perceive, that his objection does not affect them. They shew that the Hindú Shástras ascribe such conduct to God as is incompatible with the possession of a holy nature,

and incompatible with that exemplary conduct which, as the Hindùs themselves admit, should be exhibited by God, manifest in human form.*

4. A *fourth* objection to the books of Moses, is thus propounded:—"No one can break the commandment of God; but though this be the case, and though God interdicted Adam from eating of the tree of the knowledge of good and evil, a serpent endowed with the ability of breaking the commandment, intimated to Adam and Eve, that they should not die, all which is inconsistent with the omnipotence and omniscience of God. Had God fore-declared, and fore-appointed this, it might have been reconcileable with his word. It appears that the devil is the rival of God; and, moreover, that his declaration has more truth in it than that of God, and that the divine curse is of no avail. Though God said, that 'In the day thou eatest thou shalt die,' they (Adam and Eve) died not. This is inconsistent with the threatening of God, which fell to the ground."

We have in this passage several gratuitous and absurd assertions. The *decree* of God cannot be broken; but the *command* of God can be, and is, alas! daily broken by sinful beings. The devil, who was permitted by God to fall from his first estate of holiness, and, who notwithstanding all his opposition to holiness,

* See Exposure of Hindùism, from p. 33 to p. 61.

is still under the supremacy of God's providence, deceived our first parents by declaring a positive falsehood, and they sinned grievously by listening to him, and following his evil suggestions. The threatening of God was fulfilled as soon as they transgressed. They became liable to death the moment they ate the forbidden fruit. They even actually died spiritually. Their souls, which we have seen, were formed in perfect holiness after the image of God, became depraved, and, as far as they themselves were concerned, worthy of hell. This is a death infinitely more awful than that of the separation of the soul from the body, which afterwards followed.

5. A *fifth* objection to the books of Moses is founded on the allegation, that as God conversed with our first parents, walked in the garden of Eden, and made a visible appearance to them, and to Noah, he must be considered, in opposition to his omnipresence and spirituality, to be corporeal in his nature, and limited in his extension, and capable of destruction.

This objection is also groundless. Though God is an omnipresent spirit, and though no form is essential to him, he can, when it is consistent with his holy purposes, assume any form, whether corporeal and material, or otherwise, and lay it aside without his destruction. His revelation of himself in any particular

place, is not inconsistent with his being present in every place. Perhaps Naràyana Rào, when he stated what he conceived to be an objection to this view, had some hope that it would mitigate our censures of the Gods possessed of form which are spoken of in the Hindù Shástras. He is entirely mistaken, if this be the case. We object to the accounts of the Hindù Gods, because they represent them as not only acting absurdly and wickedly in the forms which they assumed, but as forced to assume these forms, and as limited to these forms. Brahma can positively do nothing without a form. Brahmá, Vishnu, and Shiva, and all the other Gods, are *essentially* associated with locality, and have distinct habitations. They are represented as sometimes driven even from the places which they wish to occupy! Of Shiva it is said in the Skanda Puràna, that he lamented almost to death his absence from Kàshì, from which he was banished by the piety of Divodása; and that Vishnu was confined to the sea of milk, and could not budge till Divodása had expended his merit!*

6. The *sixth* objection which is urged against

* The power of God to assume any form he pleases, is undeniable. In the fact, then, there is an answer to any arguments against idolatry, founded on the mere spirituality of God. From overlooking this circumstance, some Europeans have given the natives an apparent triumph in argument. It should always be shewn, that it is not a form alleged to have been assumed by God which is to be worshipped, but God himself.

the books of Moses, is of this kind:—"As God did not forbid Adam and Eve to eat of the fruit, and did not warn them against the wiles of the serpent, and yet cursed both them and the serpent, he must, as far as this is concerned, be considered unjust, and vainly troublesome."

The object, I reply, for which man was created, endowed, and blessed, was undoubtedly the display of the glory of God. The manifestation of the divine excellence, the complacency and delight which God has in his works, and the enjoyment of the creature, must be considered as the end which God has in view in all his actings In disposing of man for these objects, it pleased God, in the exercise of his infinite wisdom and sovereign pleasure, to place him in circumstances of peculiar moral probation. He had the most perfect right to act in this manner; and in the arrangements which he made for the accomplishment of his purposes, we perceive grounds for our highest admiration and praise. He did not change, in the slightest degree, the nature which he had conferred on our progenitors; he did not deprive that nature of any of the enjoyments which he had provided for it; and he did not place it under any restrictions which could be injurious to it. He granted our first parents every thing which their heart could rightly desire, and he merely interdicted them from eating of the fruit of a single tree,

which grew in the midst of the garden. He did not deprive them of their free will and agency. He warned them against disobedience, by declaring in the most express terms, that in the day they should eat of the forbidden fruit, they should surely die. In all these circumstances, we see the divine wisdom and goodness. We perceive the manifestation of these attributes, even in the peculiar trial to which Adam was subjected. It was such as his circumstances permitted, and was calculated to mark the unspotted holiness of God, and allow an illustration of the dreadful nature of sin. The more insignificant we consider the article interdicted to be, so much the more do we shut up Adam to obedience, and so much the more do we mark that justice which will not suffer with impunity the violation of the least of the divine commands. These circumstances have all been overlooked by Naráyana Rào. He even forgets what he himself had admitted, that God forewarned Adam against disobedience. He can never explain the innumerable instances of deceit practiced by the Hindú Gods, as in the cases of Bali, Divcdàs, and Drona, &c.

7. The *seventh* objection against the books of Moses, runs in these words:—"Adam had two sons, Abel a shepherd, and Cain an agriculturist. They both offered to God the first-

lings of their flocks and their fields. God had respect to Abel; but to Cain he had not respect; and was thus guilty of partiality."

Naráyana Ráo does not come to a right conclusion about the transaction of God with Cain and Abel. God respected Abel because his offering, as we are informed in the epistle to the Hebrews, was presented in *faith*, and in a spirit of obedience.* Had he put him on the same level with Cain, he would have acted contrary to his holiness. It is the peculiar glory of the books of Moses, and of the other books in the Bible, that they represent God as the searcher of hearts, and as displeased with those offerings which are not presented according to the divine command, and in the exercise of that confidence, and the cherishing of that pious feeling, which God ever demands from all his worshippers. God shewed no undue preference to Abel. When "Cain was very wroth and his countenance fell, the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well a sin-offering lieth at the door. And unto thee shall be his desire, and thou shalt rule over him."†

Naráyana Ráo will find no passages in the Christian Scriptures, similar to those contained

* Hebrews, xi, 4.

† Genesis, iv, 5-7.

in the Hindú Shástras, which teach that offerings to God will call down the divine blessing, without any reference to the faith and moral feelings of those who present them. He will never read, for example, of men obtaining salvation by unintentionally shaking down leaves upon a *Linga*, as, according to the *Shiva-rátri-kathá*, was the case with a *Kaiwarttaka* who was sitting upon a tree, and watching birds which he wished to shoot.*

8. The *eighth* objection against the books of Moses is founded on the sin of the prophet Noah.

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* The passages in the Vedas and Puránas which teach the intrinsic efficacy of rites and offerings, are very numerous. It is of no use to produce instances. Their effect is strikingly apparent in the mode in which worship is performed by the people. They shew the greatest irreverence when entering into the temples. They summon the attention of the gods either by muttering something in a careless manner, or bawling, and even chiding, in a stentorian voice. They throw down their offerings without the least concern; and they leave the idol-dens without the slightest sober impression. "There is nothing like a religious service," says Prof. H. H. Wilson, "and the rapid manner in which the whole is performed, the quick succession of worshippers, the gloomy aspect of the shrine, and the scattering about of water, oil, and faded flowers, inspire any thing but feelings of reverence or devotion." Any person may satisfy himself of the truth of these remarks, by repairing to any of the "sacred courts."

To the belief in the intrinsic efficacy of offerings, is to be ascribed the superstitious regard which the Thags, Rámoshis, and other robbers and murderers, pay to them. These poor deluded creatures think that they can procure the assistance of the gods in their deeds of darkness, or an atonement for their sins, by promising them a part of the spoil. The whole system of Bráhmanical atonement, indeed, is founded on the same kind of faith.

I agree with Naráyana Ráo, that in as far as Noah sinned, he abused the divine goodness, and is worthy of reprehension. The scriptures, however, condemn the sin of Noah. Instead of blaming them for recording it, we ought to admire them for their fidelity. Their object is to exalt God and to humble the pride of man, to teach him watchfulness even in the most highly favoured circumstances, and to lead him to depend on the divine grace for deliverance from the power, as well as from the curse, of sin. They do not, in any case, like the Hindú Shástras, call evil good, and good evil, and vindicate the most glaring transgressions.

Leaving the books of Moses, Naráyana Ráo proceeds to the New Testament.

1. His *first* objection against the New Testament is thus stated:—"The birth of Jesus took place in this manner. Joseph, who was an upright man, found his wife, before their union, with child; and being desirous that the matter should not be publicly known, he thought of dismissing her privately. When he was exercising his thoughts on the subject, an angel of the Lord, appearing to him in a dream, said, Fear not to take unto thee Mary thy wife, for that which is conceived within her is of God, and then departed. Here is the fault. It is very incongruous that God

should take a righteous man's wife, for there is no sin equal to this, which is opposed to the original commandment of God. It is the established law, that no virgin can conceive; and consequently God by violating his own law, has subjected himself to the charge of deceit. If God really required the woman, he ought, according to the Christian religion, to have got her liberated from Joseph, and then have devoted her to himself. As he did not act in this manner, he acted by stealth, and committed adultery by stealth. God, (taking these matters into account) is accused of adultery, deceit, and theft; and the Christian religion, instead of exalting him, has dishonoured him. It appears probable, that the Christian scripture irritates God."

The reasoning which is here pursued, is founded on the two mistakes, that God made Mary his wife, and that God is not almighty, which are not countenanced in the Christian scriptures, but which are to be attributed to Naráyana Ráo himself. All idea of carnality in the conception of the virgin Mary, is distinctly opposed by the declaration of the angel, "That which is conceived in her is of the Holy Ghost," as recorded in Matthew,* and by the narrative of the first chapter of Luke, which is as follows:—"The angel Gabriel was sent from God unto a city of Galilee, named

* Chap. i, 20.

Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."* It is no doubt wonderful that a virgin should conceive; but the power of God is sufficient to account for the fact: with him nothing is impossible. For the miraculous conception of the virgin, a reason is apparent. It was necessary that

* Luke i, 26—35.

the Saviour of men should be free from all sin, and from all tendency to sin; and hence her conception was brought about, not according to ordinary circumstances, but by the power of the Holy Ghost. There was no occasion for her being liberated from her espousement, before her conception. It was enough that Joseph should be informed of her fidelity. God did not tempt her to infidelity, and he did not lead her to infidelity. He had a right, as God, to dispose of her according to his sovereign will, but without sin. He employed that which belonged to him, and he employed it without violating any of the conditions on which it had been bestowed on man.

It is probable that Naràyana Ráo thought, that by his perversion of the narrative of the holy scriptures which I have now noticed, he could put something like a good face on the narratives of alleged divine transactions contained in the Puràṅas. If such was his purpose, he has completely failed to accomplish it. By referring to my consideration of the excuses which are urged in behalf of the sins of the Hindú gods, he will find, that the charge of every one of them rests on the fact, that they consist in transactions which are directly and decidedly opposed to the holy nature of God. I do not think it necessary to extend my former observations in this place. I would only remark, that Krishna's transac-

tions with the female sex, were those of the grossest adultery, as connected with surreptitious and deceitful acquisition, corruptive and depraving influence, and sinful carnal enjoyment; and that Krishna's abstraction of various articles from those with whom he came into contact, was that of gross theft, as founded on his disregard of the laws of honesty, which, as a professed incarnation of God, he was bound to obey, and to illustrate for the sake of the instruction of men. His general conduct was so base, that a serious defence of it can scarcely be undertaken by any person who has any regard to the principles of morality, and that an exposure of it cannot be made without producing feelings of shame in the minds of those who may consider it a duty to unfold it.*

2. The *second* objection against the books of the New Testament is thus stated:—

"With reference to the general circumstances of Jesus after his birth, we find the following account. 'The Magi in the east having seen a star distinctive of him came to King Herod, and told him all the circumstances of the case. His fears having been thus aroused,

* Let the Hindú reader peruse the tenth section of the Bhágawata, and especially its accounts of occurrences on the banks of the Yamuná, and he will perceive the justice of these remarks. I have refrained from making quotations, solely from the wish not to stain my pages with the corrupt narratives.

he deceptively instructed the Magi to go and search for him, and worship him, and to give him information on the subject, that he, too, might come and worship. On this the Magi left him; and the star, coming in front of them, showed them the way, till it remained stationary over the place where Jesus was. They then went in, and seeing the child with his mother, they worshipped him, and honoured him with presents of gold, silver, &c. While the Magi slept, an angel of God having come to them in a dream, and having commanded them to leave the country without giving information to King Herod, they went away accordingly. After this, the (reputed) father of Jesus had a dream to this effect, that, for fear of Herod, he should take the child and go to Nazareth (Egypt,) and should make his appearance in his own country after Herod's death. When Joseph awoke from his dream, he took the child and went to Nazareth (Egypt.) Herod, in the mean time, was waiting for the Magi; and, on account of their non-appearance, he laid hold of all the children of the age of two years, belonging to the inhabitants of the district, which had been pointed out, and put them to death.'

"To this account, the following objection presents itself. Seeing an Incarnation of God makes his appearance to promote the happiness of all, there ought to happen in connexion

with him no calamity whatever, and he ought to be distinguished from all other men in that, with him, nothing is impracticable. Notwithstanding all this, he is no sooner born than a great number of infants, from their birth unstained with sin, are, in connexion with him, unreasonably put to death. When an Incarnation had been taken to communicate happiness, such a slaughter of children ought by no means to have taken place. In connexion with him, what a lamentation for children must have occurred in all the families that suffered! The cause of all this lamentation was nothing else than the flight of Jesus. If he was a real Incarnation, he ought to have feared no one, and his appearance as an Incarnation ought to have turned the hearts of all men to God. Not only was this not realized; but what might at least have been expected, that no one should have an inclination to kill him, [is expected in vain.] And, as long as Herod lived, Jesus did nothing whatever towards the establishment of [his] religion, but, ran away and lived in Nazareth (Egypt.) It hence appears that Herod was more powerful than Jesus. It is impossible, therefore, that he, who by his flight, became a murderer of children, and was so despicable in power, can be either the Son of God, or bear any relation to God whatever.

The position, that "Seeing an Incarnation

of God makes his appearance in the world to promote the happiness of all, there ought to happen in connexion with him no calamity," requires some explanation. No Christian will admit either the premises, or the conclusion. All men are sinners, and consequently undeserving of happiness. God may, according to his sovereign will, determine to confer happiness, either on all the human family, or on a limited portion of it. The very occurence of a calamity, he may make the occasion of conferring this happiness, in conformity with his ability to bring light out of darkness, strength out of weakness, and order out of confusion.

In regard to the murder of the Bethlehemitish children, it must be observed, that Christ was not the guilty cause of this murder, but the innocent occasion of it. It was not he who sinned, but Herod the king who sinned. He neither encouraged that wicked tyrant to commit murder, nor excused him after he had accomplished his atrocious purposes. It is in the highest degree absurd to blame Christ for not preventing the murder, because it must appear to every one who will reflect with any degree of attention on the course of God's providence in this world, that while God testifies against sin, and punishes it, he yet permits it to exist. For the permission, on the part of God, of the murder of the infants.

blame can no more be attached to him, than for the permission of murder in our own day. He is the sovereign of life; and he can remove it whenever it may seem fit to his sovereign pleasure. He had no doubt the best of reasons for permitting Herod to destroy the children. Considering the temptations to which they might have been exposed, and the trials to which they might have been subjected had they lived, he may have wished to remove them from an evil world, and introduce them into a state of happy existence in another world. He may have wished to punish their parents by their bereavement, for the sins which they had committed, and for their ingratitude for the mercies which they had received. The infants, moreover, had been conceived in sin, and brought forth in iniquity, and possessed a depraved nature.* In God's providence, there is a "wheel within a wheel." He frequently accomplishes many ends by one act, or by the sufferance of one act.

> "Respecting man, whatever wrong we call
> May, must be right, as relative to all.
> In human works, though laboured on with pain,
> A thousand movements scarce one purpose gain:
> In God's, one single can its end produce;
> Yet serves to second too some other use."†

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* The doctrine of original sin is generally admitted by the Hindús. A striking confession of it, is found in one of the quotations from the Bráhman's daily prayers, quoted in p. 7..

† Pope's Essay on Man. Some of this poet's sentiments, as well as those of his master Bolingbroke, approach to those of the Hindús.

The objection which Naráyana Ráo attempts to urge against the power of Christ, has no foundation. Christ's humiliation, and apparent helplessness as a child, and all his sufferings were entirely voluntary. There was in him no want of power, but there was the will to conceal his power till such time as the appointed season for manifesting it had arrived. Neither all the kings of the earth, nor all the devils in hell, could have destroyed his life without his consent. We must not dictate to God, however, the means to be employed in preserving any individual. He may employ men, or angels, or even inanimate objects, to accomplish his purposes. He could have preserved Jesus in the land of Judea; but it was his will that he should go into Egypt, that, amidst other purposes, the prophecy, "Out of Egypt have I called my Son" might be fulfilled. It was his will, also, that Jesus, for the fulfilment of prophecy, should be conveyed to Nazareth, and reside there. To his holy will we cannot object; and to his accomplishment of it through the warning of an angel, and the efforts of Joseph, we cannot object.

By these remarks, Naráyana Ráo's objections are completely removed. He has not only failed, however, to support his cause by the reasoning which he has pursued, but he has laid down principles which most directly

militate against it. Let us attend to two of them.

1. An Incarnation of God, according to Naràyana Rào, should be possessed of great power. I hold that this is a truth; and while I hold that an Incarnation may either exercise, or not exercise, his power, according to the pleasure of his will, I maintain with him that an Incarnation should be possessed of *infinite* power. I call upon him, with these facts before his eyes, to contemplate the reported achievements of the Hindú Avatáras. In every one of them God is represented as destitute of power at the time at which he wished to exercise it!

The *Matsya*, or fish Incarnation, took place in most extraordinary circumstances. The recovery of the Vedas, which are said to have remained at the bottom of the sea, at one of the periodical renovations of the world, is said to have been its object. God, according to the account which is given in the fable, could neither discover where the Vedas were, nor restore them to his possession at the time at which he needed them to instruct him in the work of creation. He was in consequence compelled to assume the form of a fish, and to search for them for thousands of years before he could obtain them! Here is weakness with a witness. Weakness was the cause of the Incarnation, and weakness was displayed

in all the conduct of the Incarnation.

To prevent the mountain Mandara from sinking into the bowels of the earth, when it was employed in churning the sea of milk, Vishnu became incarnate as a *Kúrma,* or tortoise, and supported it upon his back. This same Vishnu, however, could not prevent the Asuras from stealing the *amrita,* or elixir of immortality after it was produced by the churning; and he could not recover it from them till he deceived them by assuming the form of a beautiful woman.

The story of the assumption of the *Varàha* (boar), the *Vàmana,* (dwarf), and the *Paràshuráma* Avatàras, for the purpose of respectively killing the Ashuras Hiranyáksha, Hiranyakashipu, and Bali; and the Kshatriyas, does not give us very exalted ideas of Vishnu's power. Its foundation rests on the assertion of the vanquishment of the Suras, and their expulsion from heaven, by the Asuras, and on the *necessity* of God's taking a form to destroy them! It is consequently opposed to those ideas which should ever be formed respecting the Almighty power of God, and, in particular, respecting his ability to take away life at his pleasure.

I have shewn the weakness of *Ráma Chandra,* and *Krishna,* in the reply to Mora Bhatta Dandekara.

The reason of the assumption of the *Buddha* Avatára is similar to that which is stated as

explanatory of the Varàha and Vámana Avatàras. The Kalki Avatára, is said to have not yet taken place; and respecting it, I have to say nothing.

The power of God, it must now appear, is not manifested by the stories of the Hindú Avatàras; and I have only to call on Naráyana Rào to apply his own principle, and to renounce all faith in them.

2. Naràyana Ráo declares that an Avatàra ought to "turn the hearts of all men to God" I admit that he ought to do nothing directly to turn the hearts of man *from* God; and finding Naràyana Rào agreed with me on this point, I ask him to acknowledge that all the defences, by the Hindùs, of the sins of the Hindú Gods, which I have noticed in my former work, are inadmissible, and absurd. I ask him also to renounce all faith in the Buddha Avatàra, which took place for the express purpose of turning the hearts of men from God, and which is thus spoken of in the Agni Puràna: "The Suras, being defeated in battle by the Asuras, sought the protection of Vishnu; who, in consequence was born under the delusive form of Buddha, the son of Jina, by whom the Asuras were deceived; and, being induced to abandon the religion of the Vedas, lost all power as warriors. From that time has the faith of Buddha flourished; and many are the heretics who have forsaken the sacred ordinan-

ces of the Vedas."* I refer to this story not because I believe that the forsaking of the Vedas is sinful, (for the very contrary is my opinion,) but for the purpose of shewing that there is no right principle admitted by Nará-yana Rào which is not destructive of Hindùism. How will he stare, when, with the sentiment which he is forced to adopt, he not only sees that the Hindù Avatáras are represented as sinful; but that Vishnu was forced, according to the fictions, to assume the mortal births because of his sin. On this latter point, I think it right to introduce the following extract from the Matsya Puràna. "The Asuras having been repeatedly defeated by the Suras, and deprived of all share in sacrifices, were meditating to withdraw from the unavailing contest, when Shukra, their spiritual preceptor, determined to propitiate Shiva by a severe *tapàsa*, and to procure from him a charm by means of which the Asuras might obtain victory over the Suras. Shukra having departed for this purpose, the Asuras began thus deliberating amongst themselves:—'As our preceptor has laid aside his arms, and assumed the barken dress and the black skin of an ascetic, how shall we be able to conquer the Suras in battle? Let us, therefore, with our arms seek refuge with the mother of Kàvya, and endure this distress until our preceptor, Shukra, having finished his *tapása*,

* Kennedy on Mythology, p. 441.

shall return to us; and then let us, bracing on our armour, engage in combat with the Suras. Having thus resolved, they, alarmed, hastened to the mother of Kávya, who taking them under her protection, thus spoke:—'Fear not, fear not; but remain near me, and no danger shall approach you.' The Suras, beholding the Asuras thus received under the safe guard of the mother of Kàvya, were proceeding to attack them, when the goddess, perceiving the Asuras encompassed by the Suras, in anger thus addressed Indra,—'If thou desist not, I will deprive thee of the sovereignty of heaven.' And Indra, alarmed at her angry words, and dreading her magic power, was yielding to her desire, when Vishnu appeared among the immortal bands, and said to him,—'Yield not, for I will assist thee.' On observing Indra protected by Vishnu, the goddess thus angrily spoke—'Now let the contending foes behold how the power of my devotion shall subdue both Indra and Vishnu.' Thus finding themselves likely to be overcome, they asked each other,—'How shall we liberate ourselves from this difficulty?' And Indra said, 'Hasten, O Vishnu! to conquer before she has finished her invocations, or we shall be defeated.' Then Vishnu, considering the detriment that must be incurred by the gods should the mother of Kávya bring her incantations to a successful conclusion, deemed that the slaying of a woman

under such circumstances was allowable, and immediately seizing his disc smote off her head with it. But, on beholding so horrid a deed as the murder of a woman and the death of his wife, Bhrigu was violently incensed, and thus cursed Vishnu:—'Since thou hast knowingly committed so impious an act as the murder of a woman, thou shalt be seven times born amongst men;' and then added, as a mitigation of the curse, 'but each birth shall be for the advantage of the world, and for the restoration of justice.'"* Sin is here expressly assigned as the cause of Vishnu's mortal births. "The restoration of justice" spoken of, we have shewn to be nothing else than a restoration of justice by injustice.

3. The *third* objection against the New Testament, is thus stated:—"A star pointed out the road to the Magi seeking to find Jesus. This is a wonderful concern. According to the description of the universe given by Christians, the stars are the suns of other worlds. If a star, that is to say a sun, move in the slightest degree from its place, it will be the occasion of a great calamity; and if the star (spoken of) really came near the earth, it is impossible to see how the world could remain unconsumed. Is it not unreasonable, that religion and astronomy should be thus opposed to one another?"

* Kennedy on Mythology. p. 244, 245.

Inattention to the nature of popular language, is the cause of the difficulty which has occurred to Naràyana Ráo, and which he has here expressed. The word *nakshatra*, which he uses, is not that which corresponds with the original Greek word, and not that which is used in the Maráthí translation of the New Testament. *Tàrà* is the proper word. This may mean, as Naráyana Ráo well knows, either a meteor, or a fixed star. On the supposition that a meteor, or any luminous body of a like nature, appeared to the wise men who came from the east to see Christ, no difficulty is experienced in the consideration of the narrative which is given in the New Testament. On the supposition that a new fixed star appeared in the heavens to the Magi, at the time at which the Messiah was born, it is not difficult to see, that when they discovered that the star went before them, they merely ascertained that they had not arrived at its precise zenith point in the heavens, till "they came to the house where the young child was." The use of figurative language, according to which the star is viewed as moving, is popularly correct, and is similar to what we employ when we speak of the sun rising and setting. The birth of Christ, the Saviour of men, was such a grand event that it might well be signalized by the creation of a new star. In the appearance of this star, or even in its disappearance, suppo-

sing it no longer to exist, there is nothing inconsistent with the power of God, and nothing even inconsistent with the experience of astronomers. "Several new stars," says Mr. Barlow, one of the Professors of Mathematics at the Royal Military Academy at Woolwich, "have appeared for a time, and then vanished; some that are given in the ancient catalogues, are no longer to be found; while others are constantly and distinctly visible, which have not been described by the ancients; some stars like *beta* in the whale, have gradually increased in brilliancy; others like *delta* in the great bear, have been constantly diminishing in brightness; and a great number sustain a periodical variation in their brilliancy. The new star which was seen by Tycho in 1572, in the constellation Cassiopeia, suffered very remarkable changes. On a sudden it became so brilliant that it surpassed in brightness even Venus and Mercury, and was visible on the meridian in the day time. Its light then began to diminish, till it disappeared, about sixteen months after it had been observed. The new star which appeared in 1603 (1604,) in the constellation Serpentarius, exhibited similar phenomena, and disappeared after being visible for some months."*

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* *Mathematical Dictionary.* For an account of "temporary stars," see also *Sir John F. W. Herschel's Treatise on Astronomy*, p.p. 383-384. This is a work, which, being written in a popular style, and illustrating the mechanism of the heavenly bodies, by an appeal to familiar ana-

4. The *fourth* objection against the New Testament is thus propounded:—"The Padre informs us, that Jesus ascended with his body to heaven. But ascension into the sky with a body, is impossible on account of the attraction of the earth. What are we really to make of this astronomical and biblical opposition?"

Naráyana Rào, it will be remembered, formerly objected to Christ, because he *did not* exercise his divine power, when it was his will that it should be at rest. He now objects to him because he *did* exert his divine power, and go up to heaven, when it was his will to ascend thither! Had Jesus been unable to ascend to heaven, he might have been objected to. Because he *did* ascend to heaven, he should be acknowledged as having come from God.

The two silly and groundless objections which I have now noticed, include every thing which the Hindú writer has to offer against the philosophy of the Bible. His attempt to urge them leaves him in a sorry plight with regard to Hindúism. This system is, in many particulars, directly opposed to science and philosophy. On no tenable suppositions, can it be explained as consistent with them. It may conduce to the destruction of a ruinous system of superstition, to enter into some particulars on this subject.

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logies, may be circulated with great advantage among the native youth acquainted with the English language.

In the reply to Mora Bhatta, I gave a few hints as to the astronomical and geographical system of the Hindùs. I refer the reader to them, and also direct his attention to the following extraordinary passage in the Skanda Purána, which is similar to others which I have observed in the Bhágawata, &c.

"O King, armed with the leaf-like dart, listen without inquiring concerning things pre-existent to matter. From matter, sprang intelligence; from intelligence, the three qualities; from the three qualities, the five senses, and the five elements. The Andas such as the earth, which sprung from the five elements, are in number, 100,000,000,000. These Andas are not one above another, but all on a level; they are like gold.

"Of these 100,000,000,000 Andas, you have 1008. The nature of one of these I will describe, so that you may perceive it as clearly as you can look throughout the most transparent fruit.

"24 rays make one hair's breadth; 8 hairs, a nit; 4 nits, a louse; 8 lice, a rice corn; 3 rice corns, a finger's breadth: 24 finger's breadth, an arm, or cubit; 4 arms, a bow; 2 bows, a rod; 2000 rods, a krosha; 4 kroshas, a yojana.

"The length and breadth of the Anda are equal, each being 1,000,000,000 yojanas; and the other Andas are of like dimensions. I now describe this Anda, and its inhabitants; listen

attentively.

"To the earth there are seven continents, or Islands, *Jambu, Kusha, Plaksha, Shálmali, Krauncha, Shàka, and Pushkara.* Around *Jambu* Island, is a sea of salt water; around *Kusha,* a sea of liquor; around *Plaksha,* a sea of sugar-cane juice; around *Shàlmali,* a sea of clarified butter; around *Krauncha,* a sea of curds; around *Shàka,* a sea of milk; and around *Pushkara,* a sea of fresh water. All are in a circular form.

"Around the sea of good water, is a wide extent of gold land, beyond which is the surrounding wall of mountains, and perpetual darkness.

"The first Island (Jambu) is 100,000 yojanas, and the sea that surrounds it is of the same breadth; the next is double, and so on; in all they are 25,400,000.

"Mount Meru, which is situated in the centre of Jambu, is in form like the fruit of the lotus. Its height is 84,000 yojanas; its depth in the earth 16,000; its breadth at the summit, 3,200,000, and the base, 16,000. It has three swelling cones, on the highest of which there are many peaks.

"Above the earth is the world of Ether, &c.

"Then comes the place where dwells the Celestial Ganges, and next the region of the Sun 100,000 yojanas from the earth. Here are the 330,000,000 gods. Above this, 100,000

yojanas, is the moon ; 100,000 more, the stars ; 200,000 more, Mercury ; 200,000 more, Venus ; 200,000 more, Mars ; 200,000 more, Jupiter ; 200,000 more, Saturn. Above this, at the distance of 100,000 yojanas, is the region of the seven Rishis (the great bear ;) and still, above that 100,000, is the world of *Dhruva,* the Polar-star.

It is difficult to enumerate all the gross blunders contained in this passage. The springing of intelligence from matter ; of the three qualities, from intelligence ; of the five senses, and the five elements, from the three qualities, is a doctrine which I leave to the examination of the followers of the Rishis who framed it.* Those who have the slightest knowledge of geography, and astronomy, will admit that the statements which follow it, misrepresent the form of the earth,—misrepresent the divisions of the earth,—and misrepresent the distances of the planets, the stars, the moon, and the sun. The seven continents, or islands, are unknown to the most extensive travellers, and the seven seas of salt water, liquor, sugar-cane juice, clarified butter, curds, milk, and fresh water, are unknown to the most extensive voyagers.† The dimensions of the world are

* See Appendix G.

† Lieut. Col. Wilford, from the best of motives, endeavours in his

exaggerated to a degree, which shews that the framers of the Purânas erred most eggregiously in their astronomical observations. The height of mount Meru is given at the enormous estimate of 84,000 yojanas, while by trigonometrical observations, it has been found that the highest peak of the Himálaya range does not point above 27,000 feet above the level of the sea. Its breadth, and other dimensions, are stated with equal erroneousness. The sun which is about 17,125,000 yojanas distant from the earth, is stated as only 100,000 distant. The moon which is only about 30,000 yojanas from the earth is represented as 200,000 yojanas distant, and twice more remote than the sun. The position of the planets is given with corresponding error. The real distance of the Great Bear and Polar Star from the earth, is so great, that it cannot be measured. It does not bear, any ascertainable proportion to the planets.*

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papers, in the Asiatic Society's Transactions, tried to turn the Hindú Geography to some good account. Not to speak, however, of the manner in which he was deceived by his Pandit, his attempt may be said to be foolish, and his failure complete. Col. Kennedy has with propriety observed, "It is, indeed, difficult to determine whether the Puranic description of the system of the universe, or the attempt to reduce its extravagance to rationality is most absurd." *Mythology*, p. 231.

* Assuming the earth's orbit as a diameter, the amount of the annual parallax, even of the nearest fixed star which has hitherto been examined with attention, is so small that it has escaped observation. This could not have been the case had it equalled a single second. Assuming this quantity, however, as the measurement of the angle subtended, and expressing it thus, Radius is to the sign of 1, as 200,000 to 1.

The Puràna, from which I have extracted the passage on which I have now commented, gives the following account of an eclipse:—"Vishnu [after the churning of the ocean] gave the Devas the ambrosia; on which two Asuras also, standing in the company of the Devas, received and ate it, but without repeating the incantations. This Surya and Chandra [the sun and the moon] perceived, and, by a wink, informed Vishnu, that they were not Devas, but Asuras in disguise, who had thus received and eaten ambrosia. Then Vishnu saw the deception, and coming to them among the crowd of Devas, he cut off their heads with the *darví*, or spoon, in his hand, and gave the rest of the ambrosia to the Devas. The ambrosia which the Asuras had eaten, had not descended below their necks, when their heads were cut off: and though their bodies perished, their heads could not die. Seeing this, Vishnu, who once measured the earth at one step, said, that having eaten ambrosia, they would remain in the sky: and he gave them the station of planets. Those two

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and considering the earth's radius as 4,000 of our miles, the distance of the stars cannot be so small as 4800000000 radii of the earth, or 19200 000000000 miles! How much greater it may be, we know not. The error of the Hindú sages respecting the Great Bear and Polar-Star, is consequently eggregious.

According to the Purànas, the planets, &c. revolve round *Dhruva*, or the pole, to which they are attached by cords of air, as the potters' wheel turns on its pivot!

heads from that time, in the form of red and black serpents, seize Surya and Chandra who betrayed them." The eclipses which are here attributed to an attempt made by the heads of Ráhu and Ketu to devour the moon, are caused by the interposition of the earth between the sun and the moon, or of the moon between the sun and the earth. The passage of the moon between the earth and the sun causes the eclipse of the sun; and the shadow of the earth, intervening between the sun and the moon causes an eclipse of the moon.*

According to the Bhágavata, and other Puránas, the moon shines by its own inherent light, and its waxing and waning are caused by the increase and decrease of a rust produced by the curse of Dahsha. The moon, however, is not inherently luminous. Its crescent form is to be attributed to the position in which we are with regard to that half of it which is enlightened by the sun. The sun's distance and light, suffice to account for all the appearances. It is always observed that the bright edge of the crescent of the moon is towards the sun, and that in proportion as the moon in her monthly course becomes distant

* The causes of an eclipse are well known to intelligent Joshís, and are even admitted in their Siddhàntas. How strange, then, is it that they do not reject the Purànas, whose statements, in this instance, cannot be explained, even on the plea of the use of strong figurative language. Their practice of judicial astrology, however, it must be remembered, is the source of their livelihood.

from the sun, the breadth of the crescent increases and *vice versa*.

According to the Bhágavata, Brahmá emptied the contents of his water-vessel on the three feet of *Trivikrama*, or Vishnu extended, after he got the power from Bali, the Daitya, of planting them on heaven, earth, and hell. They were disposed so as to form three rivers, *Akásha Ganga* in the heavens, the *Ganga* on the earth, and *Bhogawatí* in hell. The milky way, however, has been ascertained to be the diffused and united light of a great assemblage of stars.* The Ganges has been found to have its rise, in a manner similar to that of other rivers, in the Himálaya range of mountains. Of either the existence or nature of Bhogawatì, nothing can be said.

The tides, according to the Purànas, are caused by the heavings and contractions of an immense tortoise, the Kurma-Avatàra, or by the absorption and rejection of a large quantity of the water of the sea by the Brahma Aurwa. According to science, however, the tides are caused by the attraction of the moon and the sun, and particularly by that of the former body.†

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* "The milky way when examined through powerful telescopes, is found (wonderful to relate!) *to consist entirely of stars scattered by millions*, like glittering dust, on the black ground of the general heavens." *Sir John Herschell's Astronomy, p.* 163.

† The Pársís have got a way of accounting for the tides no less absurd than that of the Hindús. "Whenever the fish named Karmá-

The mountains, according to the Bhágavata and other Puránas, are placed on the earth, to hold it steady.* Geography teaches us, that they have no such use. They are merely inequalities on the surface of the globe, answering most important purposes, in diversifying and beautifying terrestrial scenery, attracting the clouds, modifying the atmosphere and climate, and giving origin to rivers by the facilities which they afford for the collection and transit of water.†

Thunder, according to the Puránas, is caused by Indra, the god of the atmosphere, literally striking the concreted clouds with his thunderbolts. Meteorology teaches us that it is caused by the transit of the electric fluid to the different clouds which are near one another.

The Purànas teach that a water-spout is caused by the clouds, according to the directions of Indra, assuming the form of an ele-

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nik," it is said in the Bundéshné, "goes down to the bottom of the sea, the tide flows; and when he rises up again, it becomes ebb-tide. This fish is as long as the distance which a vigorous man can walk between the rising and the setting of the sun." For this and similarly precious doctrine, the Bundéshné has been happily rejected by some of the followers of Zoroaster in Bombay. See the *Oriental Christian Spectator*, for Nov. 1831.

* Muhammad gives a similar account of them. *Kuràn*, chapter entitled Lokmán.

† The inclination of the Vindhyádri range of mountains, is the consequence of their nodding out of respect to Agastya Rishi as he passed them on a certain occasion!

phant, and his drinking up the waters of the sea or of rivers by his proboscis. Meteorology teaches, that it is to be ascribed to electric influence, or to the meeting of different currents of air in the atmosphere.

"If you teach the Hindús," says the Editor of the Enquirer newspaper, "that the lightning is but the sparkling of the electric fluid of the cloud, you destroy a religious prejudice by showing them the folly of calling the lightning a beautiful goddess. Show that water is composed of hydrogen and oxygen, and the air, of nitrogen and oxygen, and you will destroy a prejudice which says that water and air are elements. Prove to them that the earth is suspended in the air and preserved by a reaction of two opposite attractions against each other from going astray, and you will destroy a religious prejudice by showing them the fallacy of supposing that the earth is supported upon the heads of serpents. Let them know that the earthquake is occasioned by an explosion of combustible matter under the earth, and you will destroy a religious prejudice that it is the nodding of a serpent that supports the earth, which occasions the phenomenon." The religious prejudices which are here spoken of, are all sanctioned by the Puránas.

Rain, according to the Aitareya Bráhmana, "having fallen evaporates and disappears

within the moon,"* and according to the Puránas, it is felled by the influence of the moon during the monsoon. The waters exhaled by the sun, and accumulated during eight months of the year, are, at that season, according to Manu, diffused over the world by the moon. The monsoon, however, is caused by the particular position of the sun in the ecliptic, and by the currents of wind which are caused by the heat proceeding from that luminary.†

Concerning the corporeal and mental properties of men, the most curious and absurd accounts are given in the Puránas, and other sacred works. A hundred and one arteries, it is said, issue from the heart, one of which passes to the crown of the head. It is called

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* *Colebrooke on the Vedas. Asiatic Transactions,* vol. viii, p. 417. The commentator on the Aitareya Bráhmana remarks, "Rain enters the lunar orb which consists of water; and at a subsequent time, it is reproduced from the moon." *Ibid.* p. 418.

† Many more instances of errors in the Hindú Shastras, connected with the system of the universe, could easily be enumerated. For those which I have brought forward, the plea of figurative language cannot be urged with any success. The following blunder in the Brahma Vaivertta Puŕána may be taken in connexion with them. I quote from Prof. H. H. Wilson's Analysis. "*Goloka* is said to be 500 millions of yojanas above the Lokas of Shiva and Vishnu. It is a sphere of light tenanted by *Gopas, Gopis,* and cows; the only human persons admissible to its delights, are pure *Vaishnavas,* the faithful votaries of Krishna. It appears, however, that the author of this Purâna, who in all probability is the inventor of *Goloka,* had no very precise notions of his own work, as he calls it in one place square, and in another round; and whilst he is content in one passage to give it the moderate diameter of 30 millions of *yojanas,* he extends its circumference in another to a thousand millions." *Journal of the Asiatic Society.* June, 1832. p. 221.

sushumná. A Yogí is declared to have the power of drawing up his life by it to the crown of his head, and preserving it *ad libitum* in that position, without taking any sustenance, and also of uniting his soul with the Supreme!* Connected with the heart, there are sixteen† pericardial leaves! The *antahkarana* or soul, moves from one to another of these leaves. According to the place of its rest, so are its thoughts, desires, and emotions! When seated on some of them it sleeps; when it alights on others, it becomes awake! When it mounts on one, it sins; when it rests on another, it produces a stock of merit! "When nourishment is received into the corporeal frame, it undergoes a three-fold distribution, according to its fineness or coarseness: corn and other terrene food becomes flesh; but the coarse portion is ejected, and the finer nourishes the mental organ. Water is converted into blood; the coarser particles are rejected as urine; the finer support the breath. Oil or other combustible substance, deemed igneous, becomes marrow; the coarser part is deposited as bone, and the finer supplies the faculty of

* This doctrine is laid down in many of the sacred books. Some of them declare, however, that the *Yoga* is no longer practicable. I have seen a pretender to it at *Mumbaídevi.* The *Mahápurusha* of Kidderpore, who attracted so much attention last year, and who lately died, was another.

† The heart is sometimes reckoned as *ashtadala*, possessed-of-eight-leaves.

speech."* These instances are specimens of the absurdities which may be brought forward.†

The Hindú Shástras give many incorrect views of the properties of different animals, vegetables,‡ and minerals. Any native who will peruse them, and at the same time prosecute to any extent the study of Natural History, will not fail to discover them. I allude to the subject, merely for the purpose of awakening inquiry.

In connexion with the topics to which I have now adverted, I cannot refrain from making the following observations.

(1.) The Christian Scriptures "principally teach us what man is to believe concerning God, and what duty God requires of man." All the information which they give, has a moral connexion. They communicate instruction on those subjects which it is of most importance for man to know; and they leave almost altogether untouched those subjects to the discovery of which the light of nature is adequate. The Hindú scriptures recognize another principle. The writers of them have condescended to notice subjects which it is of no importance for man to know; and they

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* This is a morsel of Vedánta wisdom. *Brahma Sútra,* 2. 4. v. 9. *Colebrooke on the Vedánta.*

† See Appendix, H.

‡ If any European gentleman will examine an intelligent Bráhman about the human frame, he will make the most marvellous discoveries. The *Rishis* of old, he will find, beat Dr. Monro hollow.

have committed innumerable blunders respecting them.

(2.) The spread of science and philosophy in India, will, as I have stated in the reply to Mora Bhatta, contribute much to the overthrow of Hindúism. This is to be expected from the nature of the case; and facts accord with the natural anticipation. In Calcutta, and even in Bombay, a disbelief of the Shàstras, and even apostacy from their injunctions, are prevailing to a great extent among the educated classes. May God grant that they may greatly increase.

(3.) There is a great inconsistency in the practice of the principal supporters of the educational institutions from which Christianity is excluded. They refrain, they say, from interfering with the religious belief of the natives, and yet they deliberately teach the elements of Geography and Astronomy, which will inevitably prove its destruction. They will not present any system of truth on which the soul may repose, by which it may be delivered from sin, and by which it may be prepared for the duties of life, and the services of heaven; but they will congratulate themselves, like "the General Committee of Public Instruction in Bengal," when an impatience of Hindúism, and a disregard of its ceremonies, are openly avowed by many young men of respectable birth and talents, and

entertained by many more who outwardly conform to the practices of their countrymen."* The eyes of the principal natives, I trust, will soon be open to their best interests. The question, they should perceive, is not whether their religion shall be destroyed by education, but, whether they are to receive any substitute for it.

4. The *fourth* objection against the books of the New Testament is thus stated:—"They call Jesus the Son of God. In consequence of this relation, God appears material and corporeal: He has also messengers; and has the heaven for his dwelling place, and is thus debased, and like one of ourselves."

Christ is undoubtedly frequently called the SON OF GOD in the New Testament. It does not follow from this circumstance, however, that they ascribe any corporeality to God. The human nature of Christ even, we have already seen to have been conceived by the "*power* of the Holy Ghost;" and there is nothing connected with the birth of Christ which will countenance the gross ideas which are in the mind of Naráyana Ráo.

Christ, I remark in explanation of his Sonship, stands in the closest relation to his Father. He is one of the personal essences of the glorious Trinity. The constitution of the

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* Report for 1832.

Godhead is most intimate, for the three persons who compose it, are, as is unequivocally taught, the same in substance, equal in power and glory; and they have alike the names of God, the titles of God, the attributes of God, the works of God, the relations of God, and the honours of God. The intimacy of the connexion between the Father and the Word, or Jesus, is particularly revealed by the denomination of Son and Only-begotten Son, which he has received, and which is conferred upon him in numerous passages of the scriptures. These appellations have not been given without the most important purpose. A very inadequate and erroneous idea is formed of them, when they are considered merely as referring to the incarnate Word,* whose manhood was conceived by the Holy Ghost, and who, when he revealed himself among men, was on that account called, but not constituted, the Son of God. The doctrine of the essential and eternal Sonship of Christ is directly recognized in the sacred scriptures. Some of the inspired writers mention that the love of God is exhibited in his *giving*, and in his *sending forth* that person who was his Son.† John speaking of the revelation of Jesus, connects it with the display of what was essential to him, by observing,

* One of the names of Christ. John, i, 1. &c.
† John, iii, 16. Gal, iv, 4.

that "We beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth."* Christ himself, evidently with a reference to his essential connexion with the Father, said, "I am in the Father, and the Father in me."† The Apostle Paul, in his epistle to the Hebrews, writes, "God....hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom, also, he made the worlds; who being the brightness of his glory, and the express image of his person, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being so much better than the angels, as he hath by inheritance obtained a more excellent name than they."‡ We must consider Christ, then, as necessarily the Son of God; and, we must, as I have said, view this appellation as explanatory to a certain extent of the eternal relation which exists between the Father and the Word. Men and angels are the Sons of God by creation and preservation; and believers are the Sons of God by adoption; but Christ is the Son of God in a much higher sense than they. He who is of the same nature as the Father, who is the object of the Father's peculiar love, and who is the manifestation of the Father's glory, may be allowed to be the Son of God, in the highest sense of the term. He is the Son of God, not by creation, or ordinary

* John, i, 14. † John, xiv, 10. ‡ Heb. i, 4.

generation, but by eternity of nature and procession, and intimacy of connexion.* It behoved him, who is the Saviour of men, to have all the divine dignity to which I have now alluded; for if he had not been a divine person, he could not have been the Saviour of a single individual of the human race. All creatures, however exalted may be their station and endowments, are bound, according to the unchangeable law of their Creator, to love God with all their hearts, and to serve him according to the full extent of their powers, and capacities, and opportunities. They can never exceed their duty, and consequently can never perform works of supererogation, which can avail to pay the debt of others.

The conclusion which Naràyana Rào draws from the fact that heaven is the dwelling-place of God, is inadmissible. He has overlooked what I stated in reply to Mora Bhatta, that God is every where present, and heaven is "the place where God peculiarly displays his glory."

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* I have found a statement of the Sonship of Christ, similar to that which I have now given, of great use when reasoning with intelligent Muhammadans. Some of them, however, have declared, that it is entirely novel, and framed for the express purpose of removing one of Muhammad's objections to the Gospel as found in the hands of Christians in his day. This I have denied, and maintained that the explanation is similar to what was given by Cyril, Tertullian, Justin Martyr, Athenagoras, Athenasius, Cyprian, Dionysius, Lactantius, Augustine, and other Fathers of the Christian church, who flourished long before Muhammad appeared. *Refutation of Muhammadism, in Reply to Hàjì Muhammad Hàshim*, in the Oriental Christian Spectator for July 1833.

The angels, or messengers, form part of the inhabitants of that blessed abode. Though God does not need their services, he glorifies himself, and communicates happiness to them, by employing them.

The objection which I have now noticed, brings to mind, like those which have preceded it, the wretchedness and indefensibleness of Hindúism. According to this system, the Gods, as we have seen, are confined to localities and frequently cannot move, notwithstanding the violence of their wishes, from the places which they occupy. The most filthy and disgusting accounts are given of their actual intercourse with their Shaktis. They are ignorant, like Vishnu, in the case of the disguised Daityas, of what passes before their observation, and particularly of what is beyond their reach. They require the Rishi Nárada to convey tidings to them, Chitragupta to take notes and observations for them, and Brihaspati to act as their Guru and Instructor!

The five objections to which I have now directed attention, and which I have shewn to be unfounded, form the amount of all which Naràyana Rào has to offer against the books of the New Testament. Leaving these writings, he proceeds to object to Missionary operations.

1. In entering on this subject, he expresses his surprize that the Gospel of Jesus has been

made known in India only at this late period of the world. "If the Christian Shástra be true," he observes, "and if, according as is written in it, God be omnipotent and the director of the heart, it was necessary that Christian Teachers, or Padres, should have been sent forth into all the world at the time of Christ. They are sent into Hindústán eighteen hundred years after Christ; and they are not yet sent into Russia, Persia, China, Turkey, and Arabia. In consequence of this circumstance, innumerable millions of people have gone, and will continue to go, into hell. This is no fault of theirs, for being ignorant of Christianity, they have had no remedy. As God is omnipotent, he was able to have sent them Padres long ago. As he has the hearts of all men at his disposal, it seems wonderful that he should not have convinced people of the truth of the doctrine of the Padres who *have* come.—The alternative is evidently this. God is either merciless and cruel, and desirous that men should go into hell; or the Christian religion is false, and on that account God has shut up its religious shops, and does not countenance its wares. That God is merciless, is opposed to all philosophy and common sense. The unavoidable conclusion, consequently, is, that the Christian religion is false, and that the Padres, taking advantage of the sovereignty of the people of their caste, have come to this

country for the express purpose of practising deceit, and leading the people to apostacy."

Before I reply to the argument which is involved in these observations, it is necessary for me to explain some facts which Naràyana Rào has misunderstood and misrepresented, and which, when understood, will be seen to testify to the divine origin of the Gospel.

The religion of Christ, did not originate at the time at which he became incarnate in the land of Judea. A promise of his advent, and an account of his work, and the blessings to be derived from him, were given to Adam and Eve, the progenitors of the human race. They, and their immediate descendants, as well as Noah and his sons, who survived the deluge, which took place about 1562 years after the creation, and who formed the Patriarchs of the different nations of the world, were commanded by God to offer up sacrifices, as a token of their own worthiness of death on account of sin, and as typical of the death of Jesus, who should appear in the world at the appointed time, and give his life as a ransom for sinners. Had men not loved iniquity, and forsaken the way of God, and framed to themselves false gods, the blessing of God would have continued with them, as with the seed of Abraham, the friend of God. God would have saved them, like the pious Jews who believed in the coming Messiah, and who re-

joiced to see his day afar off.

When Christ had made an atonement for the sins of mankind by his death, and when he was about to ascend into heaven, he commanded his disciples to go and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost.* The injunction which he thus gave, is general in its application. Christ, in the spirit of universal benevolence, placed the whole human race under the influence of the exertions which he required from his followers. He shewed no partial regard to clime, or colour, or habit, or pursuit, or rank, or power, or culture, or enjoyment. He looked to the most remote and inaccessible parts of the earth, as well as to Judea, the land in which he became incarnate, and the adjacent countries. He embraced the nations the most barbarous in their habits and customs, the most degraded in their morals, the most brutish in their superstitions, and the most limited in power and territory, as well as the nations the most distinguished for their intellectual culture and refinement, for their progress in the arts and sciences, and for their actual resources. He viewed all mankind throughout the world as involved in guilt, wretchedness and ruin; and he required, that "repentance and remission of sins should be preached among all

* Matthew, xxviii, 19.

nations beginning at Jerusalem." He considered the gospel, on account of the simplicity of its doctrines, precepts, and institutions, as capable of being understood and felt by all moral agents, when brought home to their hearts and consciences in demonstration of the spirit and with power; and he gave the injunction that it should be preached to every creature.

A short time after his ascension to heaven, and when his apostles were "all with one accord in one place, they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."* They then commenced their ministry among their countrymen, the Jews. They were made instrumental in leading many of them to acknowledge, that Jesus whom they had crucified, was the true Messiah; so that "the number of the disciples multiplied in Jerusalem; and a great company of the Priests were obedient to the faith." At length, they began to extend their labours. The apostles viewed the Gentiles as embraced within the object of their ministry; and they laboured to promote their salvation. Paul and Barnabas were particularly separated by the Holy Spirit for the great work of preaching among them the unsearchable riches of Christ. None of the Apostles, however, forgot the command of

* See Acts ii, 1-4.

their Master, and none of them forgot to render obedience to it. "They went forth," as stated by Mark, "and preached every where the Lord working with them, and confirming the word with signs following."*

They were instant in season, and out of season, in striving to win souls to Christ. They propounded the statements of the gospel to those who were best qualified for investigating its claims, as well as to those who were least capable of exercising thought. Among their enemies, as well as among their friends, they declared the truth. To audiences, great and small, they made known their message. Among their countrymen, and among strangers, they remembered their commission. To the bond and to the free, to the rich and to the poor, to the barbarian and civilized, they unfolded the doctrines of grace. In the synagogues, in private apartments, in the court-houses, in the streets, in the market places, in the fields, in ships, and in prisons, they preached repentance toward God, and faith toward our Lord Jesus Christ. At Jerusalem, at Antioch, at Lystra, at Ephesus, at Athens, at Rome, and at many other places, they proclaimed the glad tidings of peace. They shewed no disposition to neglect their duties on account of the difficulties which attended their discharge. Dangers and trials the most

* Mark, xvi, 20.

alarming to flesh and blood, were not able to damp their courage, or abate their zeal. They were set forth as appointed to death, were made a spectacle to the world, and to angels, and to men; were reckoned fools for Christ's sake; were subjected to hunger and thirst; were naked and buffeted, had no certain dwelling place, and laboured working with their hands; but they murmured not against the divine dispensations. Being reviled, they blessed; being persecuted, they suffered it; being defamed, they entreated. They sought not worldly ease; and cherished not the desire of increasing their fame and worldly influence. As strong, they bore the infirmities of the weak, and sought not to please themselves. They preached the truth, the whole truth, and nothing but the truth. Having renounced the hidden things of dishonesty, they walked not in craftiness, nor handled the word of God deceitfully; but by manifestation of the truth commended themselves to every man's conscience in the sight of God. They gave no offence in any thing that the ministry might not be blamed: but in all things approving themselves as the ministers of God, in much patience, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power

of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; and as dying, and behold they lived; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

In obeying the divine command, therefore, they received the divine blessing. They went forth preaching the word; and God gave testimony to it. The implacable malevolence of infidel Jews, the "terrible vengeance of the Roman arm," and the ungovernable fury of licentiousness, in vain opposed their efforts. They brought the pretensions of a proud philosophy and vaunting eloquence to naught; and silenced the oracles which deceived the nations. As instruments in the hands of God, they overturned, in many places, superstition, and delusion though supported by their alliances to the depravities of human nature, by all the power of empire, and by all the wisdom of the world. They raised the banner of the cross in many of the countries of Satan's empire; and by its means they attracted sinners to the Saviour. Immortal minds, which had long been held in the dire bondage of satan, and subjected to the greatest degradation, were liberated by their exertions, and

raised to a state of dignity, corresponding with their high origin and destiny. Bloody altars, abominable idols, and impure temples fell before their triumphant march. They took the prey from the mighty, and delivered the captive; turned the habitations of cruelty into the dwelling places of righteousness; and introduced civilization, peace, happiness, and morality, into the regions of barbarity, war, misery, and corruption. The propagation of the gospel, through their instrumentality, forms a decided proof of its divine origin. It is impossible, that, while the means of ascertaining its rise and progress existed, and while there was every motive to inquire into its history, it could have gained credit had it not been true; and it is impossible that it could have been so signally blessed by God, had it not been agreeable to his will.

Among the countries in which the triumphs of the Gospel, to which I have now alluded, were exhibited, were Persia, Turkey, and Arabia. The present darkness and degradation of these lands, are to be attributed to the neglect and abuse of that Gospel which, to a considerable extent, they had formerly received. Christianity is the professed religion of a great part of Russia. To India, the gospel was brought in the early ages of Christianity, It is asserted by many of the ancient Fathers of the Christian Church, that it was preached

in this country by Thomas and Bartholomew, two of the disciples who had witnessed the personal ministry of Christ, and who were commissioned by him as apostles.* The same authorities also mention, that the former of these persons died at the hill of Calamina, which is supposed to be Maliapura near Madras, and to which ignorant and superstitious Christians to this day repair as to a *dharmapuri*.† Pantænus, a convert to Christianity from the stoical philosophy, who flourished about the year 180 A. D., visited India, and found in this country the gospel of Matthew in use among professing Christians.‡ Theophilus, who was present at the council of Nice in the year A. D. 325, was born at Diu in Gujarát.§ Johannes, a bishop, who was present at the same synod, is described as bishop of India,

* The authors who relate that the apostle Thomas visited India are specifically mentioned by Fabricius in his *Lux Evangelii* p 104, 105, and by Assemanis in his *Biblia Orientalis*, iv, p. 204. Fabricius also gives most of the testimonies relative to the apostle Bartholomew. Those of Eusebius (lib. v. cap 10.), of Socrates (lib. i, cap. 19), and of Sozomen, (lib. ii, cap. 24), which are not the least valuable, are omitted by him.

† Alfred, at the end of the ninth century, as mentioned by Gibbon, (vol. xii, p. 236.) on the authority of the Saxon Chronicle, and William of Malmsbury, sent ambassadors to visit the apostles " tomb."

‡ Eusebius, lib. v. cap. 10. Archdeacon Robinson, in an interesting paper on the Malabar Christians in the 2nd number of the Madras Journal of Literature and Science, says, that Pantœnus found the gospel of Matthew in *Malabar*. I do not see that his authority bears him out in this position.

§ Philostorgius, lib. iii.

Maxima, and Persia.* Frumentius, from Edessa, laboured as a preacher in India about the same time, was successful in turning many of its inhabitants to a knowledge of Christianity, and, on a visit to Alexandria in Egypt, was appointed a bishop. He returned to India, and founded "many churches in it."† Many Hindús were converted to Christianity in the early part of the sixth century, by Christians from Syria. Cosmas who visited the country in the year 522, speaks of the existence of Christian churches, both in Ceylon and Quilon.‡ Serun Perumal, the founder of Calicut, conferred great privileges on the Christians in his dominions in the ninth century, and ranked them among his nobles.§ From that period, the history of the Malabar Christians can be distinctly traced. They are at present a numerous and respectable body. Mr. Baber, in his evidence before the Select Committee of the House of Lords, estimates them at 100,000, and says, "They are the best subjects the Travancore and Cochin Rájá's have; they are the most in-

* Archdeacon Robinson's History.

† Socrates, lib. i, cap. 19. Sozomen, lib. ii, cap. 24. Theodoritus, lib. ii, cap. 23. Frumentius' labours in India, seem to have been overlooked by late writers. The account which Socrates gives of them, is very interesting.

‡ Robinson gives an extract from Cosmas. The *Topographia Christiana* of Cosmas is printed in full in the *Nova Collectio Patrum*, published at Paris in 1707.

§ Archdeacon Robinson says, that "they took precedence of the Nairs."

dustrious, moral, and obedient, and many of them I believe opulent."

It is without doubt to be lamented that the disciples of Christ, with the command and promise of God on their side, have done so little to extend the gospel. It is also to be lamented, that many of those to whom it has been announced, have been so disregardful of it, so slow to examine into its claims, and so averse to yielding to its authority. With regard to those, however, who die without the knowledge of the gospel, and who have no opportunity of becoming acquainted with it, it is to be observed, that they are condemned not for their ignorance of the gospel, but for their depravity and actual violations of that law which God has written on the human heart, and which forbids all iniquity.

Begging the reader to keep these remarks in mind, I now proceed directly to meet the argument of Naràyana Ráo. He thinks that Christianity, if true, would not have been given by a merciful God to so few, and impressed on the hearts of so few, of the human race.

(1.) In reply, I remark in the *first* place, that God cannot be said to be under any obligation to his mercy, if I may use such an expression, to grant *any* direct revelation to men.

It cannot be disputed, that we are all sinners The testimony which is furnished respecting our guilt is direct and intelligible, and it is im-

possible for us altogether to weaken its influence. In the view of it, we must admit that we are obnoxious to the divine displeasure, and that we deserve none of the divine favours; and we must consequently perceive, that, inasmuch as a direct revelation is a great mercy, we have no right to demand it of God. We are particularly called upon to come to this conclusion, when we advert to the fact, that, even according to the principles of natural religion, it is not probable that we are in our primitive condition. God, according to his unchangeable goodness, created our race free from sin; and the sin which exists is undoubtedly to be attributed to man. God is consequently freed from any obligation to deal with us in mercy. We cannot accuse him of injustice, on the supposition that he determines to leave us in the midst of our natural darkness, and a prey to our natural misery. His sovereign grace alone, must be that which can lead him to interpose in mercy on our behalf, to repeat the lessons which we have forgotten, and to unfold to us a way of deliverance from our sin.

(2.) These observations support the *second* remark which I make, that on the supposition that God does actually give a direct revelation to men, he is under no obligation to communicate it to the whole human race.

If God is under no obligation to grant any

divine revelation, he is under no obligation to grant a divine revelation to all mankind. Justice can be sovereign in its distributions without any impeachment. It can give, and it can withhold, when there is no claim and no engagement.

In urging his objection, Naràyana Rào has probably overlooked the circumstance, that it militates against the idea that *any* revelation has been actually given by God; for no books professing to be divinely inspired, have, as yet, been universally received by all, or even universally pressed on the attention of all mankind. He has overlooked the fact, that there are thousands who live and die ignorant of even the most important doctrines of natural religion. He has overlooked the whole of the analogy of the natural and moral world around us. The bounties of providence, such as health and property, mental endowments, and the means of improvement, are distributed in a very unequal manner among mankind. Some have them in abundance, some in moderation, and some in deficiency. Specific cures for diseases have their origin in nature, and yet they are gradually and partially propagated. If Naráyana Rào were to act up to his principles, he would step forward and maintain, that the science of chemistry had no foundation in truth, because his fathers were ignorant of it. It is his duty to inquire into the evidence which

Christianity offers, and to decide according to it.

As in other instances, Naràyana Rào has laid Hindúism open to censure by the argument which I have now noticed. Hindúism is an exclusive system It is by its precepts, and principles, confined to the Bharat-Khanda or India. It teaches that a man, born among the Mlechas, even though he were to receive and rest upon every one of its principles, could never attain to Moksha (deliverance)! The Mlechas, it teaches, are all excluded from bliss by the necessity of their nature. Their birth in the Mlecha-desh, is the consequence of a sin, or sins, which, in this life, can never be pardoned. Hindùism most certainly was never given by God as the religion of men. I do not make this observation because it is only partially known in the world; but because it excludes those from God who might even receive it. It is, perhaps, well that this should be its character. It has carried moral devastation along with it, wherever it has been propagated in the bounds prescribed for it. It has trampled on the reason of man, perverted even the truths of natural religion, added to the depravity of human feelings, and fearfully increased the practice of iniquity.

2. In continuing his endeavours to prejudice his readers against the cause of Christ, Naráyana Ráo alludes to the expense, and alleged

fruitlessness of Missionary operations. "The Padres are aware, that, notwithstanding a great expense of money and strength, their labours are comparatively fruitless. They ought to be aware, that few learned Hindús have abandoned their religion, and embraced Christianity, and that the people of this country will not, like the savage inhabitants of New Zealand and America, be easily converted; and they ought to be particularly aware, that the inhabitants of this country have scriptures which are complete in their information on every topic."

Notwithstanding what is here said, I am decidedly of opinion, that Naráyana Ráo is conscious, that, both in regard to the dissemination of knowledge, and the awakening of convictions, and actual conversions, Christianity has made a vast deal more progress in India, than is agreeable either to himself or his friends, or is consistent with the confidence in Hindùism which they at one time entertained. He knows that with regard to many towns and villages, the Christian preacher has not in vain lifted up his voice, and used his pen. He knows that the gospel is advancing, notwithstanding all the opposition which it experiences both from those who deliberately, and those who ignorantly oppose it. He knows that in the South of India, its triumphs have of late been signal. Connected with Neyúr, for example, there are 985

families, containing 3667 persons, which profess to follow it; and in the course of last year, 285 families in that district have abandoned their idols. In Nagercoil, a similar success has been experienced; and there are in the neighbourhood of that district, 160 towns and villages in which native Christian congregations are to be found.* Around Tennavelly, there is a Christian population of upwards of 11,000 souls.

It may be a fact, that as yet few learned Hindús have embraced Christianity; and yet this fact may not be greatly wondered at. The learned form only a small portion of the community; they are particularly interested in upholding the prevailing superstition; they are naturally proud of their attainments; their minds are contracted from their despising the literature of other countries; and they are not the most ready to devote themselves to the pursuit of truth. Some of the learned, and those of no mean character, however, *have* embraced Christianity, and adorned it by their life and conversation. I shall bring a few of their cases before the notice of the reader. They will illustrate the nature of conversion, as well as support the assertion which I have now made.

A late Biographer of Swartz† observes that "the converts at Tanjore are of the most res-

* Oriental Christian Spectator, August 1834. pp. 279, 280, 281.

† Carne.

pectable classes of the natives; many of them of the highest." The testimony which I have received from a friend at that place, is similar to what is here given.

One of the first converts in Tranquebar, was Modaliapa, whose grandfather had been a prince of the country, and his father a man of considerable wealth. This individual was "well versed in the theology and philosophy" of India, and after his embracement of Christianity, he exercised a happy influence over many with whom he came into contact. Another learned native, who was greatly distinguished as a poet, was converted in the same district about the year 1715. He powerfully felt the influence of divine truth, declared that the Purános contain nothing but a "pack of lies," and embraced the gospel and adhered to the profession of it, amidst the fiercest opposition of his friends and acquaintances. About the year 1765, a similar convert was obtained. He was a person of the highest caste, and well skilled in Hindúism, and embraced Christianity after deliberating about it for four years.* The case of Arunasalam, a Pandaram who embraced the faith of Christ, is deserving of particular notice. He had studied under a celebrated guru for five years, and had become a learned and distinguished priest. The absurdity and obscenity of the Hindú Shàstras, excited his suspicion

* Carne's Lives of Eminent Missionaries. vol i, p. 118.

of their veracity; and Christianity, after he became acquainted with it at Kadalúr, not only commended itself to his understanding, but spoke peace to his conscience and his heart. He yielded to the influence of divine truth, and made a public profession of Christianity. The *Matha* of Pandarams at Tarmaburam, were greatly grieved at the change of his sentiments, and practices, and with the view of inducing him to return to his errors, they addressed to him the following letter. "The grace of Shiva, the creator, preserver, and destroyer, be effectual in the soul of Arunasalam. If you inquire into the reasons of our writing this letter to you, know then: You were on a journey to the holy place of Káshí, and, behold, by the cunning fraud of that arch-enemy, the devil, your great wisdom and understanding have been so blinded, that you were not ashamed to go to Kadalúr, to the low and base nation of Franks and Europeans, who are no better than the Pariars, and that to hear and be instructed in their despicable religion. Oh, into what amazement were we thrown on hearing this! The moment we heard it, we met in the divine presence of the head of the sacred College of Pandarams, and consulted on this event. Indeed we are sunk in an ocean of sorrow. It is needless to write many words on the subject, to a man of your understanding. Did you belong to the cursed

populace, many words might be necessary. Remember, Arunasalam, your change is like a king turning Pariar. What have you wanted amongst us? Had you not honour and subsistence sufficient? It is inconceivable what could induce you to bring such a stain on the character of a Pandaram. We must impute this misfortune that has befallen you, to a crime that you have committed against God in some former generation. Consider, Arunasalam, the noble blood of the Tondamar, from whence you sprang. You associate yourself to the basest people, who eat the flesh of cows and bullocks. Can any wisdom be amongst them? The moment you receive this letter, return again to this place; may Shiva give you understanding." To this letter, Arunasalam returned a reply, of which the following is an extract: "The grace of Parátpara Wastu, Jehovah the living God, the blessed creator and preserver of the universe, fill the souls of all the Pandarams at Tarmaburam. I have received your letter, and have read the contents with sincere compassion. Will you know the reason? It is this: You have unaccountably forsaken the living God, the eternal Creator of all that exists; and have given the honour due to him to the creature. You think yourselves wise, though fallen into the most dreadful foolishness. You worship the Devil, the arch-enemy of all that is good. You

give divine honour to men who were born of father and mother, and who, during their life, have been notorious fornicators, adulterers, rogues, and murderers. In your religious books are related the obscenest facts, whereby lust, the fire of Satan, is furiously kindled in an instant. My heart melts within me: I weep over you. Fourteen years have I been witness of your infamous worship in your pagodas; and I am in my conscience convinced, that you are on the road that leads directly to hell and eternal ruin. How holy, how majestic is God, as described in the sacred books of the Christians? You call them a base and ignorant people, but this is owing to your pride, which cometh from that proud spirit Satan. Come, my dear friends, and worship with me the God who made you. Be not deceived to expiate your sin by the washing and sacrifice of the Linga: the Christians alone have an expiatory sacrifice worthy of God. When I think on your blindness, my heart pities you. You know the integrity of my life; you never heard scandal of me. Could you then think I would renounce the religion of my fathers, without conviction of its falsehood and dreadful tendency? The God of infinite compassion hath delivered me, a wretched sinner, out of the captivity of the devil. Your promises of honour and riches touch me not. I have the hopes of an ever-

lasting kingdom: you also may inherit it, if you will repent. I have changed my religion, but not my caste. By becoming a Christian, I did not turn an Englishman: I am still a Tondamar. Never did the priest of this place desire of me any thing contrary to my caste. Never did he bid me eat cow-flesh, neither have I seen him eat it, or any of the Támalian Christians, though such a thing is not in itself sinful. Turn to the living God: so writeth Arunasalam, formerly a Pandaram, but now a disciple of the blessed Jesus."*

A very interesting account of a converted Bràhman named Krishappa, was lately published by the Rev. Mr. Reid of Bellary. He was a young man of excellent talents and education; and, after much anxious inquiry in several places, "he became convinced of the inspiration and divine authority of the word of God. His benighted understanding was enlightened by the Spirit of wisdom and revelation. He saw his guilt, helplessness, and misery; the utter insufficiency of his own (punya), *meritorious works,* to recommend him to the favour of the true God; the folly and sin of idol worship; the impossibility of salvation by any of the various means on which his fathers had fixed their hopes; and, under the influence of these convictions, he looked to the only Saviour of sinners, the suitableness of whose work,

* Brown's Propagation of Christianity, vol i. p. 183—187.

the efficacy of whose merit, and the power of whose grace, had been recommended to his regard, and impressed upon his heart. He became a regular attendant upon the means of instruction, and lived in the habitual exercise of private prayer. After the lapse of a short time, having expressed an earnest desire to make a public profession of his faith in Christ, he and his brother (to whom the conversations had also been made useful), were baptized, and admitted into church fellowship, throwing off the Bráhmanical thread, and all the outward marks of his caste at the same time, with the inward prejudices of heathenism." "After his admission into the church, he manifested the ardour of the love which he bore to his Redeemer, by his unremitted zeal and activity in the promotion of his glory, and the advancement of his cause amongst his idolatrous countrymen. He accompanied the missionaries to their preaching stations, and took an active part in exposing the degrading nature of the heathenish ceremonies, proclaiming the glad tidings of mercy, and directing them to that Saviour, whose preciousness he had himself experienced. In order to qualify himself more fully for these duties, he applied, with great diligence and perseverance, to the study of the Scriptures, from which exercise he became more firmly established in the faith, and attained more clear, extensive, and practical

views of the Christian religion."—"After several changes in his circumstances," says Mr. Reid, "I engaged him as my munshí, and found his services in this capacity very valuable. He entered with much animation into the active duties of the mission, and laid himself out to serve his Redeemer. In the month of March, 1831, he left Bellary, in company with the missionaries, with the intention of attending the Hampí festival, and of declaring to the multitudes who visit it the unsearchable riches of Christ. But at the first stage, while the party were awaiting the arrival of one of their number, who had been obliged, by domestic circumstances, to return to Bellary, he was seized with cholera, and, in the course of five hours from the period of attack, was removed to an eternal world. The last few days of his life were eminently characterized by spirituality of mind and intensity of zeal, so much so as to attract the particular notice and remarks of those around him. On the morning before he was taken ill, he was asked to engage in social worship, and his prayer was strikingly earnest and heavenly. During his last few hours he continued sensible, and, when in any degree relieved from his agonizing sufferings, his language was that of an humble, contrite sinner, who had found peace through the blood of the cross. His confidence in the Saviour was unshaken, and his hopes of heaven bright and

steady." His lasts words were, "I am going to my beloved Saviour."*

The adult converts connected with the Serampore Mission, amounted in 1818 to six hundred. "It is a common idea," says Dr. Brown, in his History of Missions, "that none but the lowest orders of the people will embrace Christianity, but this is a gross mistake: among the converts there were a number of Bráhmans, and others of the highest castes." Of the class now mentioned, several are at present engaged in preaching the gospel to their benighted countrymen.

At Calcutta, several of the native youth, of respectable family, who have been educated in the higher seminaries of education, have embraced Christianity. The Bombay Darpan has occasionally contained notices of their baptism. The Editor of the Enquirer newspaper, is one of their number.

In this Presidency, the converts are as yet comparatively few. Among those, however, who have abandoned their idols and false gods, there have been some Bráhmans of good talents and acquirements.

I could mention other instances of the conversion of learned Hindús; but the reader will receive these as specimens of the accounts which can be given respecting them. When the value of immortal souls, is taken into

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* Evangelical Magazine for February, 1833. pp. 79—81.

consideration; when the number of persons belonging to the middling and lower classes of society, who in the sight of God are not despised, is adverted to; and when the progress of Christian knowledge and conviction, to which I have already alluded, is properly weighed, then it will appear, that a great and a mighty work is advancing in this land. It is of infinitely more importance, than all the wealth, and all the labour, which have been expended in its production. The Christians who give this wealth, and this labour, know that it is a duty and a privilege, to serve the Redeemer, and to promote the welfare of men. Zeal for the divine glory, and a tender love for their Hindú brethren, will, I trust, lead them to increase both their gifts and exertions. The command of God urges them to the work; and the promises of God assure them of complete success.

Naráyana Rào has not expressly objected to Christianity because it views the poor with equal favour as the rich. I am inclined, however, to think, from the passage on which I have now commented, that he is disaffected with it on this account. I would, therefore, observe to him, and to all others like-minded with himself, that the very feature of Christianity to which I refer, forms one of its most remarkable excellencies. Christianity dispenses its blessings to all who will receive

them, and it accepteth not the person of men. It is a mark of the human, and base origin of Hindúism, that it undervalues the poor. It informs them that their poverty is the consequence of sin in a former birth, of which they have no remembrance, and that they must be contented to live deprived of those means of salvation which the rich enjoy. It informs the rich, that their possessions are the consequences of accumulated merit, and that they may, and must be, carnally used, with impunity. It confers its highest religious advantages on the Bràhmans, and detracts from the Shudras.*

In concluding his pamphlet, Naràyana Ráo makes a few remarks which are scarcely worthy of notice.

His observations on Madhob Chandra Ma-

* This fact I have seen viewed as an objection to Hindúism by intelligent natives, and the attempt made to conceal it. The following curious letter, extracted from the *Bombay Darpan* of the 11th May 1832, refers to it.

"From the 27th day of the present month, I have received an accession to my joy. In your paper of that day, it is thus written :—' A *Shudra* who rightly performs the religious and moral duties of his life, obtains the same reward for his actions as a *Bràhman* does with all his *shatkarmas* and other laborious rites and penances.' It appears evident to me from this, that the condition of a *Shudra* is better than that of a *Bráhman*. A Brahman must perform his 'laborious rites and penances and *shatkarmas*'; but a Shudra has little to do, and yet he gets the same reward. We ought to thank God for our state; but I wish to see some proof from the Shástra. If E. N. R. will adduce a few Shlokas, I shall feel thankful to him. Your servant, *A Shudra.*" The request of this wag, has not till this day been complied with.

lik shew, that he is hopeful, that that individual, and his friends, will again return to Hindúism. It is by no means probable that this will be the case; but not to insist on this point, I beg to call to Naràyana Rào's recollection, that Hindúism is by no means scrupulous about the terms on which it will receive back apostates. A few dinners to Bràhmans, a liberal distribution of rupees, a short journey, the repetition of some unmeaning mantras, a thorough bathing in some pool or tank, and the swallowing of a few pills of cow-dung, are, unless the apostate has used liberties in eating, in general, considered as quite sufficient. Moral circumstances are seldom, or never, taken into the account.

In assuming, that there are mistakes in the Bible which have not been pointed out, Naráyana Ráo goes on the supposition that there are some, the existence of which he *has* substantiated. By reflecting on the preceding pages, he will, perhaps, see that he is in error. It appears to me, that he suspected that this was his situation, He would fain strike a bargain with the opponents of Hindúism, so as to support his cause. He observes that those who are skilled in Hindúism, see no more difficulties in it, than those who are skilled in Christianity, see in that system. It is strange, that professing to entertain this per-

suasion, he should have answered none of the objections which are urged against Hindúism. He must not be offended, when, in conclusion, I say, that neither he nor any other Bráhman in the country, however learned and ingenious, can establish Hindúism by fair argument and proof. The system, like the tower of Babel of which we read in the bible, is the erection of human pride, and folly, and wickedness; and it is destined to fall, and is quickly falling. None need, however, regret its overthrow. There is a sanctuary erected by God, and secure as his eternal throne, in which the wretched sons of men may take refuge, in which they may dwell in safety, and in which they may enjoy indescribable, and everlasting felicity. God solemnly declares to them, that those who enter not within its portals must perish; and, at the same time, with all the love in which the scheme of human redemption originated, he beseeches them by his word, spirit, providence, and servants, to repair to it. I would, in obedience to the divine command, affectionately and earnestly direct Naráyana Ráo to the path which leads to it; and I take my leave of him, by thus expressing my wishes for his welfare in time and eternity. May God, in his abundant grace, lead him, and many of his countrymen, to perceive that they stand in need of salvation; and that it can be found only in the Lord Jesus, who so

loved the world as to assume our nature and give his life as a sacrifice for sin, whose mercy is sufficient for the most unworthy of the human race, and who is ready to sanctify, by his Spirit, all who will believe on him, and to impart to them the joys of heaven.

JOHN WILSON.

APPENDIX.

A. [p. 30.] *Estimate of Vedantism by Europeans.*

In a review of "Works on Egypt," published in the Oriental Christian Spectator for September 1832, I made the following observations. "Our modern European infidels have not been a little ashamed of the absurdities of mythology. With every disposition to vindicate them and apologize for them, even in instances in which they were partially condemned by the wiser heathen of olden times, they have displayed great uneasiness. They have tried to rest their anxious frame on the old devised esoteric theory, on the allegation that there was a philosophical and concealed system materially different from, and far surpassing, the popular system. They have supported this theory without ever adverting for one moment to the fact, that they indirectly impeach the persons acquainted with these mysteries with a studied concealment of the truth which must have been considered beneficial, and continued falsehood and deception in avowing, propagating, and supporting tenets opposed to those which they really held. They have supported the theory, moreover, without the slightest ground. We have heathenism before us in this land; and, if we make a distinction between the Brâhmanical and the popular belief, we must strike the balance in favour of the latter. Among the common people, we find amidst all their polytheism, some feeble convictions and acknowledgements of a supreme God, but among the learned priesthood, we find both a pantheism which substantially does not differ from atheism, and at the same time a polytheism, (the seeming contradiction is easily accounted for) recognizing a host of gods only distinguished from the worst of men by a much worse character, and licensed to commit all kinds of atrocities without the application to them of the principles of eternal justice. We have the illiterate labourer, the slave of superstition, avowing respecting his gods, that they ought to be honoured as 'God's messengers,' and 'men of business,' but we have the 'divine,' the 'holy,' the 'sin consuming' Brahman, 'the master of the Vedas and all the treasurers of Knowledge,' to use the words of Plutarch 'transforming, dissolving, and scattering the divine nature into rivers, winds, or bodily forms

and motions,' and misrepresenting almost every indication of the divine working, which is presented to our view."

Colonel Kennedy, probably erroneously viewing me as accusing the Bràhmans of materialism, accused me of an "extravagant distortion of truth," and attempted to vindicate the Vedànta system by the following remarks.

"These absurdities, however, have attracted the admiration of a Sir William Jones, and a Sir James Mackintosh, the former of whom has observed, (Works vol. i. p. 165.) 'I have not sufficient evidence on the subject to profess a belief in the doctrine of the Vedánta, which human reason could, perhaps neither demonstrate, nor disprove; but it is manifest that nothing can be further removed from impiety, than a system wholly built on the purest devotion.' Sir James Mackintosh, also, observed with respect to the same system,—'What struck me was, that speculations so refined and abstruse should in a long course of ages, have fallen through so great a space, as that which separates the genius of their original inventors from the mind of this weak and unlettered man. The names of these inventors have perished; but their ingenious and beautiful theories, blended with the most monstruous superstitions, have descended to men very little exalted above the most ignorant populace, and are adopted by them as a sort of articles of faith, without a suspicion of their philosophical origin, and without the possibility of comprehending any part of the premises from which they are deduced.'"

In reply to these observations, I remarked, Col. Kennedy "calls out for the help of Sir William Jones, and Sir James Mackintosh, both of whom he represents as *admiring* the absurdities of the Vedánta. All this he may consider as an excellent *ruse de guerre:* but it will not avail him. When Sir William Jones penned the remarks which he quotes, the Vedànta system was comparatively unknown to Europeans. In the observations which he has made upon it, to use the words of Dugald Stewart, 'there is a great deal of indistinctness and contradiction.' The observations of Sir James Mackintosh, as he himself states, were founded on 'a conversation with a young Bràhman of no great learning;' and they were qualified by the admission, studiously withheld by Col. Kennedy, which entirely destroys their authority. 'I intended *to investigate a little,*' says Sir James, '*the history of these opinions, for I am not altogether without apprehension, that we may all the while be mistaking the hyperbolical effusions of mystical piety, for the technical language of a philosophical system.*'"

Had I seen Colonel Kennedy's admission, that "such expressions as the love and fear of God never occur in those sacred books, nor in any Vedànta treatise," I should certainly not have thought of making any

reply to him. In the able paper from which I have quoted in p. 30, he has taken a much more correct view of Vedàntism than Sir William Jones did, in the early period of his residence in India; and every enlightened person who may peruse his remarks will admit, that Vedàntism destroys every proper exercise of religion.

B. [p. 34.] *Theology of the Vedas.*

As illustrative of the statement of Ràma Mohana Roy, that the Vedas, having personified the elements &c., treat them as if they were real beings, I make the following quotation from a meritorious translation of part of the Sanhita of the Rig-Veda, lately published in Bombay.

"V. HYMN. 30th and 31st PARAGRAPHS.

"TO INDRA. THE RISHI AND METRE, AS BEFORE.

1. "O Indra, rainer down of blessings, let thy two horses, named Harí, bring thee to the moonplant banquet, and let the sacrificers, glorious as the sun, extol thee.

2. "O ye two horses of Indra, named Harí, goers to the sacrifice, do ye come for the grain, sprinkled with the clarified butter, we give you.

3. "We invite Indra to our morning sacrifice, also to our mid-day sacrifice, and lastly, to our evening moonplant banquet.

4. "O Indra, with thy two long maned horses Harí, come to our moonplants, for we invite thee

5. "O Indra, come to accept of this our praise, for the moonplant morning sacrifice is getting ready, therefore come with the eagerness of the thirsty deer.

6. "The savoury juice of these properly prepared moonplants, are put in the vessels placed on the sacrificial grass. O Indra, drink of it for the attainment of strength.

7. "O Indra, consider the especial praise we have offered; do thou attain great happiness, and after drink the prepared moonplant juice.

8. "Indra, the destroyer of foes, goes to the morning sacrifice, for the joy to be derived from the prepared morning sacrifice.

9. "O all meritorious Indra, do thou satisfy our desire of cows, horses, &c. and then we with devoted minds will praise thee.

VI. HYMN. 32nd and 33rd PARAGRAPHS.

TO INDRA AND WARUNA. RISHI AND METRE AS BEFORE.

1. "I pray to thee all-glorious Indra and Waruna, that they may protect me. It is gods like they who confer on me happiness.

2. "O ye upholders of men, ye are in very deed setting out for the protection of the Bràhmans our friends.

3. "O Indra and Waruna, satisfy us with riches. Do this without delay, such is our petition.

4. "Therefore accept of our sacrificial moonplant juice mixed with water, a. d flour, &c. and rendered sac ed by the word of the learned sacrificers, and other illustrious qualities; and grant that we be the chief among the benevolent suppliers to the necessity of others.

5. "O Indra, thou art the chief among the thousands of benevolent, and thou Waruna, the m. st famed among the famed.

6. "Through their protection enjoy wealth and treasure, more than sufficient; and may th y confer on me still greater wealth.

7. "O Indra and Waruna, I call on yo for all various kinds of wealth; render us gloriously victorious over all our enemies.

8. "O Indra and Waruna, quickly confer upon us great happiness, as much as we desire, upon us who desire to perform thy service.

9. "May the glorious praises, to which we invite you, meet with acceptance from you, and prosper those excellent praises in which you are extoiled.

IV. ANUWA'K.

I. HYMN. 34th and 35th PARAGRAPHS.

TO THE GOD GANESHA. RISHI AND METRE, AS BEFORE.

1. "O Brahmanaspati,* do thou ren ler the performer of the moon-plant sacrifice all-glorious as Usija's son, rendered Kakshiwana.

2. "May the rich, disease-destroying, body-increasing, ready-granter of the fruit of merit, Brahmanaspati, favour us, by accepting our service.

3. "May the distress which proceeds from enemies and murderers never reach us; O Brahmanaspati, do thou preserve us.

4. "He to whom Indra, and Brahmanaspa i and Soma are favourable, being induced by them with valour, shall never fall into distress.

5. "Let Brahmanaspati, Soma, and Dakshana-dewa, without fail deliver the sacrificer from sin.

6. "I approach Sadasaspati, the miraculous, the friend of Indra, the enchanting, the giver of riches, that I may obtain intelligence.

7. "For without Sadasaspati the wise, our sacrifice can never be perfected, since it is he who enlarges our minds, so that we are able to bring them in contact with the rites of worship.

8. "Sadasaspati exalts the offerer, and brings the sacrifice safely to

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* A name of Ganesha.

a conclusion, without misfortune; and he also, having satisfied the chanter of the invitation hymns, goes to praise the sacrifice before the gods. I beheld Naráshansa by the eye of faith. He was most mighty, all glorious, and resplendent as the heaven of heavens.

II. HYMN. 36th and 37th PARAGRAPHS.

TO AGNI, AND THE MARUTS. RISHI AND METRE, AS BEFORE.

1. " O Agni, thou invitest the gods to our faultless sacrifice, that they may partake of the moonplant juice. Therefore do thou, O Agni, along with the Máruts come (to our sacrifice.)

2. ' O Mighty Agni, he who neglects thy solemnities, be he god or man, can never be respectable: therefore, O Agni, come accompanied by the Màruts.

3. " Glorious, resplendent, void of enmity, and suppliers of water are they; therefore, O Agni, come accompanied by the Màruts.

4. " Fierce, suppliers of waters, and indomitable are they; therefore O Agni, come accompanied by the Màruts.

5. " Of glorious qualities, the assumers of frightful forms, the possessors of excellent riches, and the devourers of murderous foes are they; therefore, O Agni, come accompanied by the Màruts.

6. " Free from pain, more resplendent than the solar regions: the dwellers in heaven, shining by unborrowed light are they; wherefore, O Agni, come accompanied by the Màruts.

7. " Wafters along of the clouds, and agitators of the sea are they; wherefore, O Agni, come accompanied by the Máruts.

8. " Scattered abroad over the whole heavens, like rays of light, and agitating the ocean by their mighty power are they; wherefore, O Agni, come accompanied by the Màruts.

9. " I am preparing the pleasant moonplant juice for the early banquet: therefore, O Agni, come accompanied by the Máruts."

(END OF THE FIRST ADHYAYA, OF THE FIRST ASHTAKA, OF THE SANHITA, OF THE RIG-VEDA.)

These passages sufficiently illustrate the idea which the Ràjà has expressed; but neither they, nor the others which accompany them, nor any others which I have perused, warrant the following remark of the editor of the Three-fold Science:—" The style of the hymns here given [from the Sanhita of the Rig-veda] is quite antiquated when compared with that of the treatise called the Upanishads: these are evidently of a more modern date, and differ in doctrine from the genuine hymns of the Vedas in containing a monstrous philosophical pantheism, quite opposed to the ancient half-elemental, half-heroic worship of the Vedas." In opposition to this, I have no hesitation in stating that the

Vedas are decidedly pantheistic. In addition to the remarks which I have made on this subject in p. 25 &c., I take the liberty of submitting the following considerations.

1. *The Vedas contain passages which directly imply the doctrine of pantheism.* The following quotations are from the translation to which I have referred. "O Wáyu and Indra, *whose residence is in sacrificial viands.*" "Saraswati, who *resides in the sacrificial food.*" "Indra, *who is manifested in the sun, the fire, the wind, and the stars which shine in heaven.*" "Indra, *who is over all the nations of the earth.*" "Drink, O Agni, along with *Indra, Wàyu, and all the suns manifestations.*"

2. *The Vedas recognize the Hindú Triad. They speak of Brahmà the Expander, of Vishnu the Upholder, and of Rudra* the Dissolver; and of that which is expanded, upheld, and contracted, as the divine nature.*

3. *The Vedas speak of* "*deliverance* from the senses," (Rig-Veda, 3rd hymn of the 3rd *anuwàk,) the* summum bonum *of the Vedantists.*

While I make these remarks, I readily grant, that the doctrine of Pantheism is not so expressly developed in the hymns of the Sanhita of the Vedas, as in the Upanishads; and that there are passages in the Upanishads and Gítá which disparage the Vedas.

This difference is attributed by learned natives to the different objects of these works. The Vedas relate to rites, and the Upanishads to contemplation. The Vedas are only detrimental to those who aspire after divine meditation. I have observed that those who deny the consistency of this explanation, are in general viewed by the Shàstrìs as deficient in candour. Its admission weakens no legitimate argument against Hindúism; and still leaves hundreds of discrepancies between the Vedas, Puránas, and Upanishads unaffected.

C. [p. 55.] *Repetition of the Gáyatrí by Missionaries.*

The Gàyatrì appears to me to correspond with the secret symbols used by the Greek and Roman priests, and similar in its communication and uses to those mentioned by Arnobius, Clemens Alexandrinus, and Julius Firmicus Maximus.† It must, in ordinary circumstances, be distressing for the Bràhmans to listen to it from the mouth of an impure Mlecha. Cases, however, frequently occur in which it is proper to adduce it. When speaking of the vanity of the mantras, I have frequently repeated it, and commented on the folly of the trust which is

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* In the fourth hymn of the sixth Anuwak, Rudra is spoken of as a form of Agni.

† See King on the Apostles' Creed. pp. 14—20.

reposed in it; but while I have found astonishment expressed at the acquisition of it, I have not seen offence taken. On one occasion, I quoted it, to silence a man who had spoken very impudently to me. He, and all my Bràhmanical auditors, put their fingers in their ears and fled in all directions!

Since writing this, I have received the following note from my friend the Rev. James Mitchell. "I have found the repetition of the Gáyatrì useful in impressing the common people with an idea of superior attainments, and thus inclining them to listen with more reverence, to what I had to say; but, on the other hand, I have found the repetition of it irritating to the Bràhmans, and higher castes, and would not use it with them, unless I wished to get quit of them. My experience would lead me, on the whole, to use it only on particular occasions, when addressing a mixed multitude of the natives."

I may here observe, that I have uniformly found, that when the most sacred writings of the Hindús are appealed to without any taunting, the quotations are listened to with respect. Ridicule and irony, though sometimes proper, are seldom expedient when discussion is conducted with the Hindús.

"Though mists profane obscure their narrow ken,
"They err, yet feel, though Pagans, they are men."

D. [p. 56.] *Suicide and Murder encouraged by the Hindú Religion.*

An impression prevails among many Europeans, that the practice of Satí is not countenanced and enjoined by the Hindú Shàstras. This impression is erroneous. Their are many passages in the Puránas and Law Treatises, and some in the Vedas, which recommend it to all females who are desirous of saving their husbands from hell, or living with them for long periods in a state of bliss in any of the abodes of the immortals. Translations of these passages may be found in Ràma Mohana Roy's Tracts, and in the 3rd volume of Mr. Ward's View. The manner in which all rites are spoken of in the Vedànta treatises and the allusions which are made in other works to the special duties of surviving widows, and which have been stated as one of the grounds of the interference with the practice by the British authorities, are such as to shew that Satì is not in *every* case imperative. They do not, however, affect the charge which I have brought against Hindúism, and which is founded on the texts which recommend it. "All those passages" says Ràma Mohana Roy, the opponent of Satí, "are indeed

sacred law."* Their authority is only modified, and not destroyed, by passages of an opposite character.

The prevention of Satì in the British Possessions, is now, happily, completely effective. Measures, however, require to be adopted to prevent British subjects from repairing to the Native Territories with the view of perpetrating it. There have been two instances of dead bodies having been conveyed from Bombay to Revadanda, with the express purpose of allowing widows to burn with them. There have been similar instances in other parts of the country. It would be the easiest thing in the world, even according to the existing Regulations of Government, to convict the parties concerned in this removal. The expression of a wish, would lead to the adoption of preventive measures by the native Princes, in their own territories.

Satì, as is well known, is not the only case of suicide encouraged by the Hindú Shàstras. These authorities represent the self-destruction of the aged, infirm, distressed, devoted, and revengeful, as *meritorious.* The practice of it, is fearfully prevalent; and it becomes a parental government to extend the means of its prevention. Hindúism is not altogether free from a connexion with Infanticide, and some other species of murder.

E. [p. 59.] *Subjection and degradation of Hindú Females.*

The following verses illustrate this subject.

Tìrthasnànàrthinì nárí patipádodakam pibet
Shankarádapi vishnor-vá patireko-dhikah striyah.
Bharttàdevo guru-bhartta dharmatìrtha vratànicha
Tasmàtsarvam parityajya pati-mekam samarchayet.
Vishnostu pùjanam kàryam patibudhyà nacha-nyatha
Pati-mera sada dhàyed-vishnurupa dharam hariam.

"Let the wife who wishes to perform sacred ablution wash the feet of her lord, and drink the water,—for a husband is to a wife greater than Shankara or Vishnu.—The husband is her god, and guru, and religion and its services, wherefore abandoning every thing else, she ought chiefly to worship her husband.—If [after the death of the husband] the wife wish to worship Vishnu, let her abstain, or worship him in the character of her husband; and let her always remember her husband as assuming the form of Vishnu, and denominated Hari."†

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* Translations. p. 202.

† Skanda Purana, iv, 35, 49, 82.

I have found some of the Bràhmans ashamed of these precepts; and I find the experience of others accords with this circumstance. When my friend Mr. Nesbit was at Màyuní in February last, a Bràhman declared to him, that "if a child should be commanded by his parent to steal, or a wife commanded by her husband to commit adultery, neither of them should obey." The priest, however, was in this case corrected by a layman "In saying so," said a Maràthà, "you contradict scripture. There are several instances on record of the best of women cohabiting with other men, when their husbands bade them. And how do you excuse Parashuràma for murdering his mother? Do you not say that in doing so, he was only fulfilling his father's command? And if this is a good excuse in one case, why is it not so in another."* I have several extracts from the Puránas before me, which illustrate the Maràthà's remark; but they are so impure that I cannot quote them.—We need not wonder at the degradation of females in India, and at the consequent depravity of the population in general.

F. [p. 63.] *Ràma Mohana Roy's estimate of the Penances of the Hindùs.*

"The chief part of the theory and practice of Hindùism, I am sorry to say, is made to consist in the adoption of a peculiar mode of diet; the least aberration from which (even though the conduct of the offender may in other respects be pure and blameless) is not only visited with the severest censure, but actually punished by exclusion from the society of his family and friends. In a word, he is doomed to undergo what is commonly called loss of caste.

"On the contrary, the rigid observance of this grand article of Hindù faith is considered in so high a light as to compensate for every moral defect. Even the most atrocious crimes weigh little or nothing in the balance against the supposed guilt of its violation. Murder, theft, or perjury, though brought home to the party by a judicial sentence, so far from inducing a loss of caste, is visited in their society with no peculiar mark of infamy or disgrace.

"A trifling present to the Bràhman, commonly called *Pràyashchitta*, with the performance of a few idle ceremonies, are held as a sufficient atonement for all those crimes; and the delinquent is at once freed from all temporal inconvenience, as well as all dread of future retribution." *Translations*, pp. 98, 99.

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* Oriental Christian Spectator, vol. v, p. 181.

"He who pronounces *Durgà* (the name of the goddess) though he constantly practice adultery, plunder others of their property, or commit the most heinous crimes, is freed from all sins.*

"A person pronouncing loudly 'Reverence to Hari,' even involuntarily, in the state of falling down, of slipping, of labouring under illness, or of sneezing, purifies himself from the foulest crimes.†

"He who contemplates the Ganges, while walking, sitting, sleeping, thinking of other things, awake, eating, breathing, and conversing is delivered from sins."‡ *Translations.* p. 187.

G. [p. 120.] *Hindú doctrine of the formation of Sensation and Intellect.*

In the Puránas, and Upanishads, the most extraordinary accounts are given of this subject. Unless the Hindús had been the most credulous of people, they never could have been received. The following is a specimen of them. "That Being (Brahma), knowing that the time of creation had arrived, effected a change in his own essence, whence proceeded *Prakriti*, intellect, and the three qualities of purity, impurity, and darkness. From the three qualities agitated by *Prakriti* were produced the five elementary atoms; and, in the same manner from intellect was generated *ahankára*, consciousness of individual existence; and from these atoms combining with the three qualities, and undergoing the requisite permutations, were originated the five senses,—hearing, sight, touch, smell, and taste,—with their respective organs, and also ether, fire, air, water, and earth.....Purusha and Prakriti gave origin to an egg in which these elements were enclosed; and this floating like a bubble on the abyss of waters, gradually increased in size until it acquired maturity; and then the Supreme Being without beginning or end issued from it, for the purpose of creation in a visible form as Vishnu."§

H. [p. 129.] *Extraordinary Trees on Mount Meru.*

For the following extract from the Bhágawata, I am indebted to my friend Mr. Law.

"On the acclivity of Mount Mandara, is the mango tree of the gods,

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* Vide Durga Nam Mahatmya. † Vide Bhagawata. ‡ Vide Mahabbarata.
§ Padma Purana. Kashi Khanda, in Kennedy's Mythology.

1100 yojanas high, from which immense mangoes,* delicious as nectar, fall.

"From these mangoes, as they rot, flows a sweet, perfumed juice which is the source of the river Arunodà, so called from the red colour of the mango juice. Flowing down mount Mandara, this river waters Ilavrita on the East. From drinking its waters, the perfume which emanates from the persons of holy-men, pervades the country round to the distance of ten yojanas.

"In the same manner, from the juice of the fruit of the Jambu or rose-apple tree, large as elephants with very large stones, and bursting by their fall from such a height, proceeds the river Jambu, which flowing down to the earth from the summit of Meru Mandara, a distance of 100,000 yojanas, waters Ilavrita on the South. The earth over which these two rivers pass, penetrated by their water, and refined by the conjoined action of the sun and wind, becomes gold, the ornament of the world of immortals, which from this circumstance is called Jàmbùvada. It is worn by the gods and nymphs in the shape of crowns, girdles, zones, and other ornaments.

"From the hollow of the great Kadamba tree, proceed five streams each five fathoms wide, which gladden Ilavriti on the West."

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* In the gloss, a passage from the Vayu Purana is quoted, stating the size of each of these mangoes to be 861 cubits!!

INDEX.

FINIS.

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ERRATA.

Page 12, note, *for* "Vedántist's," *read* "Vedantists."
" 18, line 6, *for* "Brahma," *read* "Brahmà."
" 31, " 2, *for* "Máya," *read* "Màyá."
" " " 19, *for* "statement," *read* "statements."
" 39, " 1, *for* "Narayàna," *read* "Naràyana."
" 67, " 4, *dele* the comma after "relish."
" 73, " 3, *for* "indispensably," *read* "indispensable."
" 82, " 23, *for* "are," *read* "is"
" 95, " 18, *for* "the most," *read* "a,"
" 121, " 22, *dele* "tries."
" 124, " 22, *for* "Brahma," *read* "Bràhman."
" 144, " 18, *dele* comma after "India."
" 169, " 39, *for* "monstruous," *read* "monstrous."

⁂ *Add to the second note in page* 145 :—Many have erroneously considered the "India" in which Frumentius laboured as Abyssinia.

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